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VOLUNTARYISM

IN

ENGLAND AND WALES;

OR,

THE CENSUS OF 1851.

"Our voluntary service *He* requires,
Not our necessitated: such with Him
Finds no acceptance, nor can find; for how
Can hearts not free, be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?"

MILTON.

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PREFACE.

WERE the Census of Religious Worship a less remarkable document, it might be thought to have already received a degree of attention exhaustive of the interest attaching to it. But a volume which, for the first time, brings under the public eye the aggregate result of religious labours and influences spreading over centuries, lays claim to more than the temporary importance of an ordinary Parliamentary paper. The facts and lessons deduced from it in the following pages will be found to be as extraordinary and startling as any with which the public have been made familiar.

Elaborate as is Mr. Horace Mann's Report, and comprehensive as are the Tables annexed, they leave abundant room for the patient labour of the statist, by whom they may be regarded as a rich storehouse of materials rather than as furnishing a perfect work. Neither the Registrar-General nor Mr. Mann were called upon to construct statistical arguments to the advantage or prejudice of any religious party or system, their duty being discharged in presenting the Returns made by each religious body, in such a form as to allow of comparison and of new classifications to almost any extent that ingenuity or curiosity might suggest.

In the present work, an analysis of the Returns has been undertaken with the single purpose of ascertaining what has been accomplished during the last fifty years, in England and Wales, by two opposing modes of sustaining religious

institutions, viz., the employment of the machinery of Government, and a reliance on the spontaneous exertions of the several religious communities. And that the conclusion arrived at may rest on the most solid basis, the proofs have been deduced, not from the *numerical* strength of the State-endowed and self-sustained communities respectively, but from the amount of religious accommodation which they have furnished in the erection of places of worship. It is, therefore, a supplementary volume to the Census,* and one in which the evidence in favour of the Voluntary principle, to be found in the Returns, is brought out as fully as the assigned limits admit, and, it is hoped, with fairness and in a becoming spirit. The insertion of the several Tables constructed in the preparation of the work, and of the full details, as well as general results, will, it is believed, render it one of permanent value for reference—a value enhanced by the circumstance that many of the particulars there given are not obtainable elsewhere.

It will be observed that the Census of England and Wales only is the subject of investigation. That of Scotland was found to present so many distinctive features as to require separate treatment; while that of Ireland has not yet been made public. In both those countries the preponderance is unquestionably in favour of Voluntaryism—a preponderance the more significant because of the comparative scantiness and poverty of the population. Astonishing, therefore, as are the statistics now placed at the disposal of Voluntaries, they represent only a portion of a case, the strength of which, as a whole, it is conceived is absolutely irresistible.

October, 1854.

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* The Census of Religious Worship, England and Wales, may be purchased at Hansard's, Turnstile, Lincoln's-inn-fields. An admirable Abridgment is published by Routledge & Co.

VOLUNTARYISM,

&c. &c.

INTRODUCTORY.

THE growing importance attached to statistical science is a characteristic of the present age, indicative of its advanced and still advancing civilization. The produce and consumption of food—the extent of our trade and manufactures—the births, marriages, and deaths of the units composing our vast population—their occupations, places of domicile, and health—the prevalence of ignorance, misery, and crime, with the action of corrective or ameliorative agencies—these have, during recent years, been the subject of statistical inquiries, exciting the wonder of the curious, affording wide scope for the speculations of the philosophic, and furnishing data, however imperfect, essential to the legislator and the philanthropist.

If this tendency to collect and systematize facts and figures has hitherto been but slightly displayed in respect to religious appliances and ecclesiastical organizations, the circumstance is probably attributable to the special character of the subject, and to the peculiar difficulties in the way of obtaining authentic and impartial information. Until quite a recent date the employment of governmental machinery for the purpose would have excited suspicion, amply justified by the history of all legislation affecting the exercise of the rights of conscience; while, on the other hand, had the religious bodies themselves been sufficiently painstaking to furnish full statistical particulars illustrative of the ecclesiastical economy of their respective

systems, sectarian distrust would have rendered the effort valueless, by refusing to accept the result as authentic and conclusive.

Yet, "for many reasons, the religion of a nation must be matter of extreme solicitude to many minds. Whether we regard a people merely in their secular capacity as partners in a great association for promoting the stability, the opulence, the peaceful glory of a state, or view them in their loftier character as subjects of a higher kingdom—swift and momentary travellers towards a never-ending destiny—in either aspect the degree and the direction of religious sentiment in a community are subjects of the weightiest import; in the one case to the temporal guardians of a nation—to its spiritual teachers in the other. Statesmen—aware to what a great extent the liberty or bondage, industry or indolence, prosperity or poverty, of any people are the fruits of its religious creed, and knowing also how extensively religious feelings tinge political opinions—find an accurate acquaintance with the various degrees and forms in which religious sentiment is manifested indispensable to a correct appreciation either of the country's actual condition, or of its prospective tendency; and equally essential to enable them to legislate with safety upon questions where religious principles or prejudices are inextricably involved."—(Census Report, p. viii.)

Not statesmen only, but Christian men of all shades of opinion, are therefore under lasting obligation to the individual or individuals with whom originated the suggestion that the necessary employment, for the ordinary decennial Census of the population, "of a staff of nearly 40,000 persons, visiting on two distinct occasions every house throughout Great Britain," offered "a rare opportunity" of procuring accurate statistics respecting "the number, and varieties and capabilities of the religious and the scholastic institutions of the country." The proposal, it is true, excited the prophetic anger of certain members of the religious body which, judged according to its pretensions, had the least cause for alarm in anticipating the result; episcopal protests eliciting the discovery that the penal sections of the act under which the Census was taken were not applicable to those who might choose to withhold this novel species of information. The authorities of the Census Office could therefore only rely on an "assumed general willingness

to meet the wishes of the Government in so conspicuously valuable an object," and it is in the highest degree creditable to the parties concerned, that these same authorities should have been able thus to speak at the close of their arduous labours:—

"The extent to which returns in answer to this application were received affords abundant evidence of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour. Such returns have been obtained from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to all other religious bodies. From this simple fact alone it will be manifest that these Returns are nearly as complete as could be wished for."—(Report, p. viii.)

It is needless to insist on the value of the service rendered to the nation by Mr. Horace Mann, in the preparation of the Report from which the foregoing passages have been extracted. To the mass of readers, impatient of mere statistics, the tabulated matter occupying so large a portion of the Census volume would have been as a valley of dry bones, but in the pages of the Report the significance of the several figures is made obvious to the least reflective, and knowledge is imparted, in respect to the distinctive tenets and operations of the various religious denominations, of utility even to the best informed, and to the bulk of the community both novel and surprising. To have executed so difficult a task with distinguished ability would have gained for Mr. Mann the well-earned approbation of the public, but in the general acknowledgment of his impartiality in dealing with topics more than any other liable to an opposite treatment, he has achieved success scarcely to have been anticipated, and not to be surpassed.

It is due to politicians, to journalists, and to the public generally, to acknowledge that they have not been slow to recognise the importance of the leading facts embodied in the Census of Religious Worship. Probably no public document of a statistical nature has ever produced so wide, so obvious, and so deep an impression—an impression which has specially made itself felt within the walls of Parliament, where measures have been advocated, and sentiments have been expressed, in relation to ecclesiastical questions, the liberality of which has been among the first-fruits of a newly-acquired acquaintance with the numerical strength and the achievements of our multifarious religious organizations.

THE BISHOP OF OXFORD AND THE CENSUS.

There can be no doubt that to the effect thus produced is attributable the solitary attempt made by the Bishop of Oxford, and sustained by the Bishop of St. David's, to cast discredit on a document accepted with an unanimity almost unique in the annals of ecclesiastical controversy. It was towards the close of a session (July 11, 1854), which had witnessed the virtual abolition of religious tests at the Universities, and an alarming demonstration against the continuance of Church-rates, that Bishop Wilberforce moved, in the House of Lords, for the details of the Returns from which the Census Tables had been prepared.* Six months had been expended in the collection of materials for the case which was to deprive the Registrar-General's volume of its high character in popular estimation. Yet so conspicuously did that case break down at every point, that it might safely be left unnoticed but for the expectation expressed on the occasion by Earl Granville, that "the Dissenters would, no doubt, take some public opportunity of telling their own story," and for the use made of *ex parté* speeches in the House of Lords, by bishops and journalists, glad to catch at straws to save them from an acceptance of the unpleasant conclusions which the Census had suggested.

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* Compliance with this request was rendered impossible by the course pursued by the Bishop and others prior to the taking of the Census. "Against a parochial statement an objection was preferred at the outset, the force of which was admitted; viz., the facilities that thus would be supplied for making invidious comparisons between particular individual parishes. Consequently *a pledge was given, when the information was requested, that only general results would be made public.*" (Report, p. clxxi.) The *John Bull* (July 15, 1854), with less ingenuousness than ingenuity, thus turns to account this concession to episcopalian fears:—"Earl Granville, in his reply, was not only unable to impeach the correctness of the statements made by the Right Rev. Prelate, but he made an admission of the most extraordinary character, which, while it confirms the worst suspicions which had been entertained respecting the good faith of those Returns, throws considerable light upon the *animus* with which they were called for by the Whig Government of that day. It appears that a kind of pledge was given in the circular asking for the Returns, that the particulars should not be published. It would, therefore, Earl Granville contended, be a breach of good faith to give to the Returns such publicity as would render it possible to test the veracity of the parties making them. Can any one in his senses doubt that this hint was acted on by the enemies of the Church, who were up to the Ministerial dodge?"

If the Bishop's charity did not lead him to hope all things, his sense of justice should have induced him to "prove all things," in arraigning the members of other religious communities on a charge of deliberate, systematic, and wholesale fraud. But while his lordship's bold assertions were professedly based on cases occurring in his own diocese, in no one of them was there any mention of place or of person, or any means afforded for testing the accuracy of his statements. The parties thus charged with an offence against morality and the public interests were surely entitled to demand such precise statements as were capable of being sifted, and, if false, of being disproved; but in lieu of these the accusing prelate dealt exclusively in loose, general allegations, emanating from nameless informants —allegations which, in a court of justice or in a Parliamentary committee, would, in the absence of specific evidence, have been contemptuously rejected.

It, however, needs not that this objection, *in limine*, should be pressed, when a more satisfactory defence is furnished in the self-refuting and absurd character of the Bishop's entire speech.

According to his lordship, the Census Returns are chargeable with both understating and overstating, but the depreciation was all against the Church of England, and the exaggeration all in favour of Dissenters. Although prior to the taking of the Census, he had himself aroused clerical fears by deprecating the proposed inquiries, he now asserts that the clergy were "careless about the matter," while Dissenters only "from the first entertained an opinion that the Returns were to be looked upon as a struggle between Churchmen and Dissenters." Many of the clergy, it is asserted, refusing to send in returns, they were obtained from other quarters, and, "for this reason," the numbers purporting to belong to the Church of England were considerably less than such numbers really were. It is not explained why laymen should have been more dishonest or mistaken than the clergy, and always to the detriment of the Establishment; nor is it necessary, for the following passage from the Report clearly brings home the blame—if blame be due—to the clergy themselves:—

"Having finished his revision, the registrar despatched returns and lists together to the Census Office, London, where the 30,610 lists and about

34,000 returns were numbered into parochial order, and collected into books. A further comparison of lists and returns was then proceeded with; the Clergy List being also used to check the completeness of the Established Church returns. The result of these comparisons was the discovery of a still considerable number of deficiencies, principally of returns from places of worship in connexion with the Church of England, several of the clergy having entertained some scruples about complying with an invitation not proceeding from episcopal authority. *In all such cases a second application was made direct from the Census Office, and this generally was favoured by a courteous return of the particulars desired.* The *few* remaining cases were remitted to the registrar, who either got the necessary information from the secular officers of the Church, or else supplied from his own knowledge or from the most attainable and accurate sources, an estimate of the number of sittings and of the usual congregation."—(P. clxx.)

But it is confessed, that "the greatest misstatements in the reports occurred, not from our own numbers being lessened, but from the numbers of the Dissenters, *of nearly all denominations*, being *greatly* exaggerated"—a position which, even if established, increases, not the numerical strength of the Establishment, but only of the mass whom its ministrations have altogether failed to influence!

It is not a little strange, that "the *very great* errors" which were "undoubtedly" committed, were committed "not so much in reference to the large chapels in the great and densely-populated towns and districts, where, *probably*, such returns *might*, in *many* cases, have been taken correctly, but generally throughout the country, where the figures were taken from a lower class of persons, who were, in reality, interested in misrepresenting the actual number of the Dissenting bodies." This distinction between urban and non-urban Dissenters, viz., that the latter "are in reality interested" in misrepresenting their numbers, while, by implication, the former are not, is as inscrutable as it is new. If a strong animus against the Establishment would have been likely to have tempted religious men to the commission of fraud, the offence would surely have abounded in the great and densely-populated towns, rather than in the strongholds of the Establishment, the rural districts. If mistakes and exaggerations were to be expected anywhere, it was in the case of "large chapels," where errors would have been pardonable, and overstatements were likely to escape notice. And if there were cases little likely to be embraced in this alleged Dissenting conspiracy—the charge amounts to

that—and in which detection would be most imminent, they would surely be allowed to be the "very little places," and the small licensed rooms in remote villages, which, it is declared, furnished the largest quota of fraudulent returns. It would have occurred to a less reckless assailant, that Churchmen in these same remote districts, equally "out of the way of observation," might fairly be regarded as exposed to a similar temptation to fill the empty benches of village churches with imaginary occupants. But the Bishop of Oxford does not conceal his opinion that the rural Dissenting clergy are *ex necessitate* liable to suspicion not to be breathed against their brethren in the Establishment. "For," he says, many of the Dissenting ministry "are not often *in the same rank of life* as the clergy of the Established Church;" and while "in the large Dissenting chapels in large towns they are men of education, and if inquiries of this kind were addressed to them their returns would be honestly made," in other places the inquiries were addressed to "men who had not the advantages of education;" and with regard to these, "he has no hesitation in saying, that there is *continually* a misrepresentation in point of fact as to the relative numbers of the members of the Established Church and of the Dissenters." The Bishop, "who did not mean to imply anything uncharitable," or to "speak in a spirit of undue disparagement" of Dissenters, in fact asks the public to believe that all religious men who occupy a lower social rank than the clergy of the Establishment may properly be suspected of untruthfulness—that the unscrupulousness of Dissenters in relation to the Establishment is regulated by the extent to which they have enjoyed the advantages of education—and that *they* are more likely to be betrayed into wrong-doing by the strength of their ecclesiastical predilections or antipathies than are Episcopalians, placed in precisely similar circumstances!

It would be a waste of space to enlarge on the particular statements by which it is sought to sustain or to give colour to these sweeping general accusations. If "Dissenters filled their places of worship on purpose to swell the return of their numbers," the very fact—itself reflecting no discredit upon them—sufficiently accounts for the numerical strength alleged

to be fictitious. If "most, *if not all*, the Dissenters of the neighbouring parishes always attended the particular parish where the Census was being taken, so that they were, in reality, counted two or three times over," they were as slow-witted as his lordship who makes the statement, for the Census was taken at each service, in every place, at once; and in swelling the neighbouring congregations they therefore only thinned their own! The "same persons who often attended places of worship belonging to different Dissenting denominations," could not be in two places at the same time; and if many persons attended chapel in the evening who attended church in the morning and afternoon, it is scarcely fair to deprive the chapel of the benefit of their divided favours. Special sermons *may* have been "preached in Dissenting chapels to induce larger congregations to assemble;" but the fact is not generally known, and all the advantages accruing to such a power of attraction ought to be conceded without grudging, if not with absolute cheerfulness. "The unfavourable state of the weather on the Census Sunday kept many people away from church;"* but did it not keep others away from chapel also; or, if not, are Dissenters to be blamed for their greater zeal? The assertion that "all the children were taken from the charity-schools and made to count in the returns," is applied to Dissenters; but the fact is, *they* have scarcely any such schools, while Churchmen have many, and invariably compel the attendance at church of both charity and Sunday-school children. Finally, if "*many* of the chapels mentioned in the Report could not hold the number of persons returned as going to them, unless such persons were *very small* children," the folly of the parties making such returns was even greater than their criminality, seeing that the Returns themselves furnished the means of detection!†

The point last named suggests a circumstance altogether

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* This, if true, would account for the smallness of the returns.

† The speech of the Bishop of St. David's, who alone vouched for the accuracy of these statements of his episcopal brother, being of just the same character, may be passed over without minute examination. He had actually heard of "*many* cases in which the return of the Dissenters exceeded the population of the place they were supposed to be living in!" In others, they were counted over and over again, and the Dissenting Sunday-schools "clubbed together to take it in turn to attend each other's

overlooked by the Bishop, but of cardinal importance in the settlement of the question raised by the Census. He does not venture to assert that *the Returns overrate either the number of Dissenting chapels, or the extent of the accommodation which they afford.* If, therefore, credence be given to the whole of his incredible statements, there will still remain unimpeached all the evidence of the effectiveness of the Voluntary principle, which is afforded by the extent of the means of religious worship provided by Dissenters from the Establishment.

Notwithstanding all the ingenious devices which Dissenters are said to have employed to swell congregations, and notwithstanding the exaggerations superadded, these Returns show that, as in the case of the Church of England, the numerical strength of the congregations fell below the capacity of chapel accommodation. If the Bishop's views are accepted, it follows that the disproportion between the number of sittings and the number of attendants is considerably greater than is shown by the Returns. The conclusion to which we should then be brought would be really this—that Dissenters have wasted their resources in erecting places of worship, or providing sittings greatly in excess of their ability to find worshippers. Such a conclusion, however, will be accepted by no one acquainted with the economics of Dissent. Even the wealthier —using that term comparatively—of the Dissenting bodies find sufficient difficulty in raising funds for chapel-building purposes, to prevent their incurring a useless expenditure; and in all, the necessities of their position have occasioned a tendency to calculate carefully the exigencies for which they should provide, and to study so to adapt the machinery of their ecclesiastical organizations as to obtain the largest results from a given pecuniary outlay. Such an hypothesis, therefore, has

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places of worship at different times of the day!" Adverting to Wales, where the demonstrated weakness of his own Church might naturally be expected to quicken ingenuity in attempting to explain the phenomenon, he attributed the larger attendance at the chapels to "the attraction of public catechizing," and the smaller attendance at the churches to the fact, that in many of them there was only one service in Welsh and one in English, while in the chapels all the services were in the same language, and so secured more numerous attendances. This last explanation, however, would not affect the "most numerously-attended service" at any church, whichever that might be.

not even the slightest plausibility to sustain it; and even if it were otherwise, Voluntaryism would be able to claim it as new evidence in its favour, that in the erection of places of worship it outstripped the requirements of its own supporters!

The religious bodies thus bitterly assailed are, therefore, spared the necessity of either vindicating themselves by means of new statistical inquiries, or of heaping reproaches upon their mendacious but impotent assailant. His failure is his worst punishment, since it indicates that the Census of Religious Worship cannot, without desperate special pleading, be distorted into evidence confirmatory of his own ejaculatory declaration, "Thank God, the great body of the people of this country still belong to, and are members of, the Church of England." The members of that Church may persuade themselves into such a conviction, and enjoy all the consolation derivable from it under such circumstances; but the public generally will, it is believed, concur in the official opinion expressed by the Home Secretary (in answer to Mr. Pellatt, M.P., July 20, 1854), "Whether any recent inquiry had been made into the accuracy of the Returns of the Registrar-General, and whether, in consequence, any doubt existed as to their fairness; also, whether there was any reason for suspecting that the Dissenting Returns had been exaggerated, so that the number of attendants at the Established Church on the Census Sunday had been made to appear comparatively below the truth?"

"I have," said Lord Palmerston, "made inquiries on the subject, and I entertain no doubt as to the accuracy of the Returns with regard to all the facts to which they refer. Of course I speak generally, because, in returns collected from such a large number of places, and furnished by such a variety of persons, there may have been inaccuracies one way or the other, which must, to a certain extent, affect the results. My belief is, however, that those inaccuracies could have no sensible effect upon the general results arrived at from the facts stated in the Returns. I repose entire confidence in the general accuracy of the Returns, and in the diligence and care of those under whose arrangements they had been made, by whom I believe every means were taken to render their statements as accurate as possible."

PLAN OF THE PRESENT WORK.

It is proposed in these pages to show in detail, county by county, the extent of the means of religious instruction existing in England and Wales, in 1801 and 1851 respectively—to show the proportion in which each sect has increased those means during the intervening half-century, and the varying rate at which that increase has taken place in different localities—to show, further, the relative provision made by the Church of England on the one hand, and by all the Dissenting bodies on the other, and to point out the changed position occupied by each; and having furnished complete data under these heads, to inquire whether the evidence thus afforded establishes the sufficiency of the Voluntary principle for the sustentation of religious ministrations, or the necessity and wisdom of State-endowments.

The principal tables will be found at the end of the volume, marked A, B, C, and D—Table C, extending from page 85 to 107, giving the details in counties, and Tables A and B comprising the whole series in one view, with the totals for all England and Wales. Though last in the order of contents, they should be studied by the reader at the outset, with a view to a thorough understanding of the various summaries and subsidiary tables to be found throughout the work.

The classification and arrangement of religious bodies adopted by Mr. Horace Mann has been, in the main, adhered to, the chief difference consisting in the compression of certain small sections of religionists, such as Isolated Churches, Jews, Latter-Day Saints, and the Foreign Churches, under the head of "All Others." The tables differ from any to be found in the "Census of Religious Worship," in giving the per centage of increase for each section of religionists between 1801 and 1851. For the purpose of comparison they also give, throughout, the totals of all the Dissenting denominations collectively, as distinct from those of the Church of England. They, however, do not embrace the number of attendants on the Census Sunday, nor the number of services; those particulars, while of great interest and importance, not being employed as a basis of argument in the present work.

INCREASE OF RELIGIOUS ACCOMMODATION PROVIDED BY ALL SECTS.

The most prominent and important of the facts developed in Table B is the rate of increase within the fifty years under review. Placed in the order of increase, beginning with the lowest ratio, the following table shows the absolute and relative increase of each section:—

	Per cent.
Church of England	30·6*
Society of Friends	42
Unitarians	46·5
Moravians	61
Presbyterians	166
Roman Catholics	240
Independents	249
Baptists	315
Calvinistic Methodists	334
All others	432
Methodists—Old Connexion	759
„ New Connexion	808
All Methodists	930

The increase of the population being 101 per cent. during the fifty years, it follows that four denominations, or classes of

* It will be seen on a comparison of Table A with Mr. Horace Mann's Report, page cxi., that there is a considerable difference in the calculated sittings provided by the Church of England in 1801, as stated there, and in Table A, col. 1. Mr. Mann states them at 4,289,883. In the table they are stated at 4,069,281, being a difference of 220,602 sittings. If the former number be taken, *the increase of church sittings between* 1801 *and* 1851 will be 24·9 only, instead of 30·6, as quoted above. The latter is the correct rate of increase. Mr. Mann has inadvertently adopted an erroneous principle of calculation in reference to the sittings in existence in 1801. Because the average of all the churches in England and Wales in 1851 was 377 sittings, he has assumed the same average for 1801; but that assumption could only be correct on one supposition (and that a most improbable one), namely, that the proportions of the churches *in each county* to the total of *all England and Wales*, were identical in 1801 and 1851. The rule adopted in the Table C was this—Found, the average sittings per church in a given county in 1851, and the number of churches in 1801, multiply the one by the other; the result will be the sittings in 1801. The result for all England and Wales gives 220,602 sittings less than in Mr. Mann's statements, from which it is quite clear that the addition made to the number of churches belonging to the Establishment since 1801 has been principally in counties where the average of sittings is much higher than 377.

religionists, have fallen below the rate of increment in the population, namely, the Church of England, the Unitarians, the Moravians, and the Society of Friends; while nine other sections have exceeded that increment, in various proportions ranging from 166 to 101, to 930 to 101. As, however, broad general averages, like those now given, often lead to erroneous conclusions, unless the *actual quantities* to which the ratios refer be also given:—the actual quota of new sittings, *the new provision made by each section*, is furnished in the following table, beginning again with the lowest in the scale:—

Denominations.	New Sittings.	Per centage of total increase of Sittings.*	New Sittings.	Per cent.
Moravians	3,516	$\frac{3516}{5175}$		
Unitarians	21,596	$4\frac{896}{5175}$		
Friends	27,086	$5\frac{1211}{5175}$		
Presbyterians	54,538	$1\cdot0\frac{2788}{5175}$		
New Connexion Methodists			85,923	$1\cdot6\frac{3126}{5175}$
Roman Catholics	129,490	2·5		
All others	151,902	$2\cdot9\frac{3375}{5175}$		
Calvinistic Methodists			192,936	$3\cdot7\frac{1434}{5175}$
Baptists	571,054	$11\cdot0\frac{1705}{5175}$		
Independents	761,663	$14\cdot7\frac{828}{5175}$		
Church of England	1,248,634	$24\cdot1\frac{1235}{5175}$		
Old Connexion Methodists			1,277,641	$24\cdot6\frac{4367}{5175}$
All Methodists	2,206,468	$42\cdot6\frac{2524}{5175}$		
Total	5,175,947	100		

The first of these tables is of significance, principally as showing either the energy or missionary spirit of the respective denominations, or the adaptation of their religious economy, discipline, and doctrine to the spiritual exigencies of the community in general, or to particular classes; while the second table defines the relative space which they have occupied within the new area created by the expansion of the population since 1801. But neither of them separately, nor both combined, show the relative amount of provision for religious worship supplied by each, after adding to that made since 1801, the then existing provision. The following table is therefore added, and will

* The proportions given are in hundredth parts, tenths of hundreds, and fractions of tenths of hundreds.

complete the analysis and arrangement of the data pertinent to the present purpose:—

Denominations.	Sittings, 1801.	Sittings, 1851.	Per centage to all Sittings.	Sittings, 1801.	Sittings, 1851.	Per centage.
Moravians	5,699	9,215	$\frac{9215}{10208}$			
Unitarians	46,373	67,969	$\cdot 6\frac{6721}{10208}$			
Presbyterians	32,923	87,461	$\cdot 8\frac{5797}{10208}$			
Soc. Friends	64,621	91,707	$\cdot 8\frac{10043}{10208}$			
New Connexion Methodists				10,695	96,618	$\cdot 9\frac{4746}{10208}$
Roman Cath.	53,934	183,424	$1\cdot 7\frac{9884}{10208}$			
All others	35,162	187,064	$1\cdot 8\frac{3316}{10208}$			
Calvinistic Methodists				58,096	251,032	$2\cdot 4\frac{6034}{10208}$
Baptists	181,289	752,343	$7\cdot 3\frac{7146}{10208}$			
Independents	306,097	1,067,760	$10\cdot 4\frac{6069}{10208}$			
Old Connexion Methodists				168,280	1,445,921	$14\cdot 1\frac{6543}{10208}$
All Method.	237,071	2,443,539	$23\cdot 9\frac{6471}{10208}$			
Ch. of Eng.	4,069,281	5,317,915	$52\cdot 0\frac{9554}{10208}$			
Total	5,032,450	10,208,397	100			

The figures against the lines Calvinistic Methodists, Old Connexion Methodists, and New Connexion Methodists, are placed in separate columns, that they may be excluded in adding up the preceding columns, the totals of which are made up without them. The whole of these three denominations are included in the total—All Methodists. The figures in the last column show accurately the proportion of sittings supplied by each of those bodies, as is proved by the following subsidiary table, in which is given the exact ratios of the sittings provided by each of the Methodist bodies to the total for England and Wales; while the aggregate of the whole corresponds with the proportion assigned to *All Methodists* in the preceding general table:—

All Methodists.	Sittings.	Proportion per cent. to total Sittings, England and Wales.
Independent Methodists	2,144	$\frac{2144}{10208}$
Bible Christians	63,214	$\cdot 6\frac{2034}{10208}$
Wesleyan Reformers	67,135	$\cdot 6\frac{5907}{10208}$
New Connexion Methodists	96,618	$\cdot 9\frac{4746}{10208}$
Wesleyan Methodist Association	102,318	$1\cdot 0\frac{310}{10208}$
Calvinistic Methodists	251,032	$2\cdot 4\frac{6034}{10208}$
Primitive Methodists	415,157	$4\cdot 0\frac{7205}{10208}$
Old Connexion Methodists	1,445,921	$14\cdot 1\frac{6543}{10208}$
Total	2,443,539	$23\cdot 9\frac{6471}{10208}$

INCREASE PROVIDED BY THE CHURCH OF ENGLAND.

The most obvious fact developed in these successive abstracts of Table A is the small increase of accommodation afforded by the Church of England between 1801 and 1851, whether compared with the increase of the population or of the accommodation provided by other religious bodies. The ratios given below show a difference, in the latter respect, against the Church of England in the extreme point of comparison—*All Methodists** —of thirty-one-fold. The precise relation of the increase of sittings provided by the Church of England to the number provided by the other religious denominations, will, perhaps, be most clearly shown by taking the unit ONE as equivalent to the 30·6 per cent. of actual increase, and giving the proportions of increase for the other denominations in multiples of that unit and in tenth parts :—

Increase of accommodation provided by the	Per cent.
Church of England	1
Society of Friends	1·3
Unitarians	1·5
Moravians	2
Presbyterians	5·5
Roman Catholics	8
Independents	8·3
Baptists	10·5
Calvinistic Methodists	11
All other denominations	14·3
Methodists—Old Connexion	25·3
" New Connexion	26·9
All Methodists	31

But while these figures express the relative proportions of increase—of *all* to the Church of England, and of *each to all the rest*—they do not show the proportion which the

* Mr. Mann has calculated the Wesleyan places of worship, in 1801, at 825, but this number is made up by assuming that ninety of those places returned as belonging to the Primitive Methodists and other Methodist bodies, which have originated *since* 1801, did, in that year, belong to the Old or the New Connexion. In the county tables and in the abstract (Table A) these ninety places are reckoned as added *since* 1801. But adopting Mr. Mann's hypothesis as to their date, the average increment of the Old and New Connexion would be 660 per cent., and of all Methodists, 840; in place of 759, 808, and 930 per cent. respectively.

respective ratios bear to the increase of the population, which is one of the most interesting points of the analysis. This is easily ascertained by taking the same figures as above, and placing them in juxta-position with the rate of increase of population, and then indicating the proportion in which the respective ratios of increase of sittings fall short of, or exceed, the ratio of increase of population. In the following table the ratio of the latter is taken as 3·3—the nearest approximation to 1—as representing the increase of sittings by the Church of England, without adopting a more complex, though more exact, arithmetical formulæ :—

Increase of population, 1801 to 1851 . . . 3·3 per cent.

Denominations.	Increase of Sittings per cent., 1801 to 1851.	Less than increase per cent. of the Population	More than increase per cent. of the Population.
Church of England	1	2·3	
Society of Friends	1.3	2	
Unitarians	1·5	1·8	
Moravians	2	1·3	
Presbyterians	5·5	..	2·2
Roman Catholics	8	..	4·7
Independents	8·3	..	5
Baptists	10·5	..	7.2
Calvinistic Methodists	11	..	7·7
Methodist—Old Connexion	25·3	..	22
„ New Connexion	26·9	..	23·6
All Methodists	31	..	27·7

This instructive table brings out in strong relief the second fact which lies on the surface of all the preceding tables, namely, that the increase of the accommodation for worship provided by all the large religious denominations, other than the Church of England, has considerably exceeded the increase of population; the lowest, the Presbyterians, being in the proportion 5·5 to 3·3, the rest varying from considerably more than a twofold to a ninefold increase. It is obvious, that if the several religious bodies in existence in 1801 were to maintain their relative position to each other, and also the aggregate ratio of accommodation provided for religious worship, they should have increased their sittings *pari passu* with the population. But the fact is, that while the Church of England has fallen short of its quota more than two-thirds, the other

denominations have exceeded theirs from two to nine-fold The importance of this fact will be more evident by showing the extent of the deficiency which the non-action or deficient action (to use the gentlest phrase possible) of the Church of England would have caused in the amount of accommodation, if its shortcomings had not been compensated by the greater zeal of other denominations.

It is shown in Table A that the total sittings in 1801 were 5,032,450. Supposing the average rate of increase in all denominations had been the same as in the Church of England, say 30·6 per cent., the total of sittings would have been 6,844,129, or 3,364,268 less than it now is, giving only accommodation for 38 per cent. of the present population, instead of 57 per cent., as shown in the tables; or, more pointedly stated, two-thirds only of its present amount. Even supposing that all the other religious bodies had maintained a rate of increase just equal to the increase of the population, the result would have been very little more favourable, the sittings being, in the aggregate, 7,253,884, leaving a deficiency of 2,954,513, and accommodating only 40·5 per cent. of the population, instead of 57! The average provision for religious worship in 1801 and 1851 respectively being nearly identical, it follows, that *the other religious denominations have filled up the enormous void of nearly three millions of sittings, left unprovided by the Church of England,* a fact the more significant, when coupled with this other fact, that, in 1801, these other bodies fell short by ONE-FOURTH of the numbers of the Established Church; the latter providing at that date 80·8 per cent. of the total provision, and the former only 19·2! Or, the case may be thus put—the total number of sittings added since 1801 being 5,175,947, of which 3,927,313, or 75·9 per cent., have been provided by all other denominations, and 1,248,634, or 24·1 per cent., by the Church of England, it follows, that the amount of provision made for religious worship by each was in the *inverse ratio* of their numbers in 1801; the Church of England being then in possession of 80·8 per cent. of the sittings, and having added since only 24·1 per cent.; while all other denominations have added 75·9 per cent., although

possessing in 1801 only 19·2 per cent. of the accommodation. The smaller body has, therefore, discharged the obligation resting on the larger one.

One inevitable result of this exchange of duties is, that the proportion of the Church of England community to all others is correspondingly affected, which constitutes the third great fact patent in the preceding figures. That church, taking its proportion of sittings—*to all sittings*—as the measure of its strength throughout England and Wales in 1801, comprised in round numbers four-fifths of the whole population; it now comprises little more than one-half.

RATE OF INCREASE IN DIFFERENT LOCALITIES.

So far the facts developed in the analysis of the Census of Religious Worship have a broad general reference to England and Wales, and to the relative position of the Church of England to all other religious denominations at the present moment, and as respects the share of each in the provision made for religious worship between 1801 and 1851. That a basis, wide enough for generalization, on the comparative efficiency of the Endowment and the Voluntary principles in religion has been laid in those facts, might be safely assumed, but it would not harmonize with the feeling under which this analysis of the census has been undertaken, nor be worthy of the gravity of the conclusions which it may involve, to be satisfied with a process which ascertains only *average* results over an extended area, alike of time and space, without inquiring whether, at particular periods and in particular localities, those averages may not have been neutralized or disturbed. That inquiry it is now proposed to institute, definite conclusions being deferred until it has been exhausted. For this purpose the County Tables C, pages 85 to 107, will be available.

These tables give the population in 1801 and 1851 respectively, and the rate of increase between the two periods, as detailed in the Census of the Population, vol. i., page lxxxix., and it may be noted that the ratios of increase vary from 31 to 244 per cent.; the average for England and Wales being 101. It is necessary to bear this fact in mind while com-

paring the ratios of increase in the quantum of accommodation, because in the case of counties, it is the relation between these ratios, and not the relation to the total average for England and Wales, which determines the degree of progress made in the development of the means of religious worship. As the ratio of the increase of sittings is more or less in any given county than the ratio of increase of the population, so will be the excess or deficiency in that county of the supply of religious accommodation. To arrange the counties, therefore, simply in the order of increase of sittings since 1801, would lead to no valuable result. The arrangement of ratios, again, would not be scientific. On the other hand, a completely scientific arrangement would not present the facts in a sufficiently popular form for the general reader. Perhaps all the purposes aimed at in these pages will be effected by selecting a few groups of counties in which the results are nearly alike, and then inquiring whether there are not coincidences of another kind between the respective counties so grouped, which may account for the phenomena of similar averages in the progress of the Church of England and other religious denominations.

GROUP I.*

County.	Increase per cent. of Population.	Increase of Sittings per cent. by Church of England.	Per centage of Deficiency in increase of Sittings, relatively to increase of Population.
Bedford	96	5	94·8
Cambridge	107	3·5	97
Hereford	31	8·3	73
Leicester	77	10·8	86
Lincoln	95	8·4	91·2
Norfolk	62	2	96·7
Northampton	61	3·4	94·5
Northumberland	79	4	95
Oxford	52	11·8	77
Rutland	41	4	90
Suffolk	57	4·6	92
Westmoreland	43	10·4	76
Hunts	71	*nil.*	100

It may be observed of this group, that, with the exception of Cambridge, the increase of the population is below the average of England and Wales; while the increase of the sittings is still

* See Table B, columns 3, 4, and 19.

more strikingly below that average—namely, 30·6 per cent.; or, in relation to the increase of the population as 30 to 101—little more than TWO-SEVENTHS. The order of the increase of sittings in which the thirteen counties stand, and the ratio in which that increase falls short of the increase of population, as shown in the last column, is as follows:—

	Deficiency of Sittings *pro rata* to increase per cent. of Population.
Hereford	73
Westmoreland	76
Oxford	77
Leicester	86
Rutland	90
Lincoln	91·2
Suffolk	92
Northampton	94·5
Bedford	94·8
Northumberland	95
Norfolk	96·7
Cambridge	97
Huntingdon	100

All these counties fall short of the average increase of sittings provided by the Church of England, in all England and Wales, the nearest approach being in the counties of Hereford and Westmoreland—namely, as 26 per cent. to 30·6 per cent.; and the most remote, except Huntingdon (which is not appreciable in figures), being in Cambridge and Norfolk, or, as 3 per cent. to 30·6 per cent. The last two counties, in fact, show only *one-tenth* of the average of England and Wales—that average being only TWO-SEVENTHS of the average increase of population.

GROUP II.

County.	Increase per cent. of Population.	Increase of Sittings per cent. by Church of England.	Deficiency of Sittings relatively to Increase of Population per cent.
Chester	137	87	37
Cornwall	84	34	60
Derby	83	37·3	55
Durham	160	92	42·5
Gloucester	82	23	72·5
Lancaster	201	116·7	42
Stafford	151	76·4	49·4
Warwick	130	37	72
York (N. R.)	35	24	30
York (W. R.)	132	77	42
All Eng. & Wales	101	30·6	70

Here the ratio of increase of sittings by the Church of England exceeds, except in Warwickshire and Gloucestershire, the average of England and Wales, as shown in the second column; and therefore the deficiency of sittings in relation to population is less, except in the two counties named. The remaining counties range as follows:—

GROUP III.

County.	Increase per cent. of Population.	Increase of Sittings per cent. by Church of England.	Deficiency of Sittings relatively to Increase of Population per cent.
Middlesex	130	106·6	18
Surrey	154	98·9	36
Salop	36	14·2	60
Southampton	83	27	67
Berks.	54	17·1	68
Wilts	38	12·1	68
Hertford	72	22·6	69
Cumberland	66	17·7	74
Somerset	62	15·5	75
Bucks	51	12·3	76
Devon	66	14·9	78
Essex	62	14·3	78
Dorset	61	12	80
Kent	98	20	80
Sussex	111	21·8	81
Notts	93	15·5	83·5
Worcester	89	15	85
York (E. R.)	97	12·2	87·3
Monmouth	244	24·4	90

The first seven counties in this table show a *less* deficiency than the average of England and Wales; the remaining twelve show a *greater* deficiency.

In no one instance, then, has the increase of sittings provided by the Church of England been equal to the increment of the population, the highest approach being in Middlesex—namely, as 80 per cent. to 101 per cent.; and the lowest—excluding Huntingdon, which is *nil*—being in Norfolk, which is as 3 to 101, in round numbers; while the average of the increase of sittings and of population respectively is only as 30·6 to 101. The inquiry naturally arises whether there is any marked difference in the social and industrial condition, and in the history of the counties in which the

Church of England has exhibited such wide variations in the degree of its activity to extend its ministrations. And collaterally it will be pertinent to note the progress made by all other denominations, and to seek for the reasons of the extraordinary development of resources which it manifests—a development in no one instance falling below the average increase of the population.

Two facts lie on the surface. First, all the counties in which the increase of sittings is *about* or *below* the average of England and Wales, are just those in which the increase of the population has been the smallest; in fact, all are below the average increase of England and Wales—namely, 101; except Cambridge, 107; Sussex, 111; and Monmouth, 244. Second, nearly all are purely agricultural counties, or counties in which manufactures have been but feebly developed.

The following TABLE, compiled for another purpose, but strictly applicable to the subject under notice, will place these two facts in a strong point of view:—

Class of Counties.	Population, 1801.	Population, 1851.	Increase per cent. of Population.
Six manufacturing .	2,007,188	5,590,940	178
Seven mixed—manufacturing and agricultural	1,007,582	2,226,031	121
Two metropolitan . .	1,087,172	2,562,627	130
Three mining . . .	394,212	899,176	128
Twenty-two agricultural	3,835,280	5,602,244	48
All England . . .	8,331,434	16,881,018	102

It is a remarkable circumstance that the classification of the counties in this Table is nearly identical with the result which has been arrived at on a different principle, in the Groups on pages 25, 26, and 27. The class of six manufacturing counties in the Table is identical with Group II., page 26, except that the latter includes two mining counties, in which, as in the case of the manufacturing counties, the progress of population considerably exceeds the general average for England: while the classes of seven mixed and twenty-two agricultural counties comprise the counties in Groups I. and III., pages 25 and 27. In the GROUPS those

counties were placed together which exhibited the same proportion of increased provision of sittings by the Church of England to the increase of population. In the TABLE the counties are classed together according to their identity of industrial organization. The counties are found to be the same in both cases. The result is, that the provision made by the Establishment is least deficient in the great town districts, and most remote from any approximation to sufciency in the agricultural and rural districts. It will appear hereafter that in those localities in which the Establishment system has done its best during the last half century, it is surpassed in its practical results, during the same period, by the working of the Voluntary principle; while it will also be seen that its lamentable deficiencies elsewhere find no similar parallel, but are, happily, largely compensated by the extent to which Voluntaryism has exceeded its proportionate quota of provision.

The combination of these results disproves altogether the notion frequently expressed, and, perhaps, more commonly entertained, that the Voluntary system may, possibly, be adequate in wealthy great-town districts, but that in the rural parishes a State-Establishment is absolutely essential. But the actual fact is the precise converse of this idea; for it should rather be stated, that, while there may be energy enough in the town districts to withstand, in some measure, the deadening influences of an Establishment, the rural districts must altogether succumb but for the life imparted to them by the Voluntary principle. It is also of importance to remember that the towns are yearly growing, not in population and wealth only, but even in number, and that, therefore, the area in which Voluntaryism is allowed to be effective is continually being enlarged; while, on the other hand, the limits in which the action of an Establishment is alleged to be demanded are being, in a corresponding degree, contracted—that contraction being still further promoted by the extension of those missionary efforts of which the towns will be admitted to be the centre. If, therefore, the argument for an establishment be thus, as it were, localized, provision

should, it is conceived, be made for a gradual narrowing of its sphere of action!

The Census of Religious Worship relates more immediately to the half century just closed. The influences which brought about the rise of the towns, and with that rise the marked alteration to which allusion has been made (and which the following pages will exhibit in full detail), in the proportions of the several religious bodies, came into operation at a somewhat earlier period. It would be of undoubted assistance to the present design to have presented, as in a map, the state in which this country was placed by the events of the preceding half century, as to its industry, skill in the arts, productive facilities, and material comfort. Such an essay is obviously beyond the limits of this work, but a brief statement will serve to invite the attention of the reader to the facts, as not to be lost sight of in a full examination of the subject.

1750 TO 1800—INDUSTRIAL CHANGES AFFECTING THE GROWTH AND DISTRIBUTION OF THE POPULATION.

Although the people of these islands had for several centuries been distinguished by the successful prosecution of the manufacturing arts and by commercial enterprise, improvement was slow, and *invention*, as distinct from mere skill, was non-existent. The productive arts were conducted up to 1750 or 1760 much after the fashion of the centuries intervening between those years and the date of the introduction of the Flemish and French arts of spinning, weaving, and dying, as applied to the manufacture of woollen cloths; and even these, though superior to the primitive methods previously in use in Great Britain, are now regarded as belonging to the early condition of productive art. By a marvellous coincidence, the great inventions of Arkwright and Watt were patented in the same year, 1769. Within the remaining thirty-one years of the last century, the art of spinning by rollers, at first applied to the fibre of cotton, was applied to those of wool and flax. The first invention of Arkwright was followed

by various others in rapid succession, and other men of genius, stimulated by his example, or only following some occult law of progress, gave to the world the jenny, the power-loom, and the mule; while chemistry contributed its quota of improvement in the simplification and shortening of the process of bleaching, the multiplication of dyes, and their greater fixedness and brilliancy; and mechanical and chemical skill united gave an entirely new character to the art of printing woven fabrics. These new forces were equivalent to an individual augmentation of power in every unit of the population.

Whatever was necessary to the physical well-being of man was produced in greater abundance, and in virtue of a known law of population—that growth in numbers, other things being alike, proceeds *pari passu* with the augmentation of the necessaries of existence—the numbers of the people were rapidly increased during the second half of the last century. The addition to the population from 1700 to 1750 was but $17\frac{3}{8}$ per cent.; from 1750 to 1801 it was $52\frac{2}{10}$, an accelerated growth, which, while it is not denied that other and moral causes were present, and were essential to its complete action, can be traced only to the master-cause of progress —the increased power of production. Simultaneously with improvement in the arts of manufacture, properly so called, agriculture became both more scientific and more productive. Large tracts of hitherto waste lands were enclosed between 1770 and 1801, and between the latter year and 1815 or 1820. There was an enormous addition to the population, and yet during the long war of the French Revolution, when foreign supplies were unattainable, that population was better fed than previously. Notwithstanding the unprecedented waste of national resources during that severe and lengthened struggle, the population made a more rapid stride between 1801 and 1811 than in any preceding decade; and on the return of peace its advance was further accelerated — the ratio being 14 per cent. from 1801 to 1811; 18 per cent. from 1811 to 1821; and 16 per cent. from 1821 to 1831.

One of the most striking features in the progress of the nation during the interval under review was the creation, so to speak, of an entirely new branch of industry—the cotton manufacture. For centuries the woollen manufacture had been *the* manufacture of the nation—the dependence of the statesman and financier, and the boast of all. But within fifty years after the cotton manufacture had taken root in Lancashire it had surpassed the woollen in the number of the persons it employed and the wealth it produced; and Mr. Huskisson did not hesitate to ascribe to it the ability of Great Britain to conduct the last war to a successful issue. Machinery, even within the first thirty years of its application, not only increased consumption by lessening the cost of production, but accelerated the accumulation of capital, increased employment, and stimulated the growth of the population. There can be little doubt that even in 1801 the application of the new powers and processes of manufacture had added to the population of Great Britain a number equivalent to the aggregate of all the persons and their families who, either as capitalists or labourers, were engaged in the cotton manufacture, that increase being the measure of the increased productiveness of the national industry.

The same causes operated to produce a marked effect on the distribution and aggregation of the population. Such distribution was determined by the juxta-position of coal and lime-stone with iron ore, and the vicinage of convenient ports; but the aggregation of the population in dense masses was also determined by the very economy of the factory system, which involves a multiplication of distinct processes, so adjusted as to incur only a minimum expenditure of time, toil, and money. To ensure skill in each department, the competition of numbers is requisite; and hence the highest excellence is displayed when the artizans are most numerous.

The incidence of these new conditions of manufacturing art in the distribution of the population, and the agglomeration of large masses in dense proximity, was manifest at the commencement of the present century. Anterior to that period

the only places which merited the designation of city or large town, were the ancient seats of royalty, two or three of the cathedral towns, and the great naval arsenals and sea-ports. But in 1801, Leeds, Manchester, and Birmingham were assuming an important position amongst the cities of the land, and were making themselves felt in social and political affairs by the energy and public spirit of their populations. From 1801, in fact, may be dated the rise of that town population which, during the fifty years which have intervened, has, in various ways, exercised a most potent influence on the course of legislation, and the policy of successive administrations. It is shown by the census that Great Britain has 815 market towns, county towns, and cities, the population of which is 10,556,288, or more than one-half of the whole; the remainder of the population being 10,403,189. But the town population is really much larger than the Census represents. In the terminology of that document, such places only are denominated towns as have a market, or are governed under a charter. This excludes a large number of places which, though known as villages, are, as a rule, more populous and wealthy than the old market and chartered towns. Including this class of towns, the town population of all places having more than 2,000 inhabitants, is over twelve millions. The population comprised within the limits of the Parliamentary cities and boroughs *alone* is as follows :—

England, 186 cities and boroughs	7,372,556
Wales, 14 boroughs and districts	287,048
Scotland, 31 " "	1,136,090
Total	8,795,694

More than two-fifths of the population of Great Britain, therefore, is aggregated in cities and boroughs exercising the Parliamentary franchise, a very large proportion of them enjoying the municipal franchise also.

Local or territorial position is another circumstance of moment. The great mass in England, excluding London, with its 2,362,236 inhabitants, is concentrated in the towns of the five principal manufacturing counties, as appears from the following table,

which also shows the amazing growth of the population in those counties :*—

County.		Population, 1801.	Population, 1851.	Per cent. of increase 1801 to 1851.
Lancaster . . .	11 towns	296,780	1,149,192	287
York, West Riding,	6 „	115,154	502,877	336
Warwick . . .	2 „	89,704	270,803	200
Chester	4 „	40,362	130,700	220
Stafford	4 „	45,065	224,480	349
Total . . .	27	587,065	2,278,052	288

But this list includes the principal places only. The entire population of these counties resident in cities and towns, *properly so called*, is 2,779,895; and if to this number be added 500,000 for the residents in villages (so called) having more than 2,000 inhabitants each, the total town population will be 3,279,895, out of a total of 5,260,918—considerably more than three-fifths of the whole!

Coupling these figures with those in Table B, column 3, it appears that 3,383,526, or about one-third of the total increase of the population in England and Wales, since 1801, has been contributed by the five great manufacturing counties. And it has already been seen that the efficient cause of the vast increase of the population in England within the fifty years is without question to be found in that wonderful development of the mechanical and chemical arts, which commenced with the discoveries or inventions of Watt and Arkwright, and has attained its present height through the ingenuity and skill of our Cromptons and Cartwrights, our Fairburns and Sharps, our Brunels and Stephensons, and of thousands of less illustrious but still important contributors.

RELATIVE POSITION OF CHURCHMEN AND DISSENTERS IN 1801.

That stage of the inquiry has now been reached in which it is of moment to sketch, however succinctly, the positions of the Church of England and other religious denominations in 1801; and to trace, so far as may be practicable, the stages of that process which has resulted in the great facts of the last

* It should be remembered that the average increase of England and Wales is 101 per cent.

Census—the altered ratio of these two bodies of religionists to each other, and the vast discrepancy in the provision they have respectively made for the teaching of a mass of new population equivalent to that which existed at the commencement of the century.

In 1801, the Church of England, as a body of individuals, formed 80·8 per cent. of the entire population of England and Wales, estimating its number by the proportion of its sittings to the total sittings in all places of religious worship. Its members enjoyed complete possession not only of nearly all the ecclesiastical endowments of the land, but of the universities, of all State and municipal offices, and of all commissions in the army and navy. The aristocracy and landed proprietary were of its communion. It had the prestige of antiquity. It claimed gratitude for services rendered to Protestantism in struggling with Papal domination. The lustre of great names in theology, science, and literature, had been reflected upon it. Architecture, poetry, and painting, had lavished upon it their finest efforts. By baptism, by marriage, and by burial, the tenderest susceptibilities of the people had become associated with its welfare. The executive, the legislative, and the judicative were in its hands. In a word, it was the nation, and ruled as such.

On the other hand, all other religious denominations ranked only as 19·2 per cent. of the population; the proportion being as follows:—

Denomination.		Sittings.	Proportion to all Sittings.
CHURCH OF ENGLAND		4,069,281	80·8
ALL OTHER DENOMINATIONS:—			
Independents	306,097		6·0 4153/5032
Baptists	181,289		3·6 135/5032
Wesleyans, Old and New Connexion	178,975		3·5 2843/5032
Calvinistic Methodists	58,096		1·1 3340/5032
Roman Catholics	53,934		1·0 3610/5032
All others	35,162		·7
Presbyterians	32,923		·6 1731/5032
Friends	64,621		1·2 1235/5032
Unitarians	46,373		·9 1065/5032
Moravians	5,699		·1 967/5032
		963,169	19·2
Total		5,032,450	100

Small as were the numbers of the Dissenting denominations, they were not agreed as to the grounds of their separation. The Old Connexion Wesleyans still communed with the Establishment, and then, as now, repudiated the appellation of Dissenters. The strength of Dissent lay in the Independent, Baptist, Calvinistic Methodist, and Unitarian bodies, and in the Society of Friends; viz., 12·8 per cent.—the two first-named constituting exactly three-fourths. To the utterance and publication of their opinions the political power of the entire body was limited, save that some few possessed the Parliamentary franchise. Their social status was, in every respect, unenviable. The name of Dissenter was synonymous with Jacobin, or, as phrased in the provinces, Tom Painer! The sympathy with which the body hailed the first movements of the French Revolution exposed them to obloquy and suspicion long after the crimes and ravings of a fanatic democracy had appalled one-half the nation and affrighted the other. To be a Dissenter was to be denied social status, and to be regarded as a dangerous citizen. "Let bygones be bygones!" It is enough to state the fact, that such was the position of the Dissenter of 1801—enough to claim for him then as high a sense of obligation to obey lawful authority, and loyalty as devoted, as the world allows him to possess now. The Dissenters of that day* laboured under grievous civil

* Though Dissenters have won for themselves a greatly improved position in respect to the enjoyment of civil rights, they yet pay numerous penalties, legislative and social, for their Dissent. In the rural districts, in particular, Nonconformity suffers much from petty persecution. It is preached against from the pulpits of the Establishment—sometimes in the coarsest and most virulent style. Dissenting tradesmen can manifest attachment to their distinctive principles only at the expense of loss of custom. The poor are either bribed or intimidated —frequently both. Coals, blankets, soup, and sometimes parochial moneys, are sternly denied to those who attend chapel instead of church, or send their children to Dissenting schools. In many parts of the country it is impossible to obtain an inch of ground for Dissenting objects; and tenants dare not even allow services to be held in their houses, lest leases should be forfeited or landlords be angered. Only a few years since, at the very time when several of the houses belonging to the Dean and Chapter of Westminster were occupied for immoral purposes, the leases granted by that body expressly prohibited the holding of any Dissenting service in any of their houses!

disabilities. They felt them to be wrongs, and they expressed their sense of injury as became free men and Englishmen. They did not—for they could not—compromise their rights, or wound their consciences by conformity; and there was nothing left for them but to endure and protest; and they did both with the fortitude of martyrs and the strong hope which the consciousness of a just cause always imparts.

POSITION OF THE TWO PARTIES IN 1831 AND 1851.

From this point commenced that change in the relations of the two bodies, of which more is now to be said—a change as great and as pregnant with results, in whatever relates to the ecclesiastical policy of England, as are the industrial and social changes which have been contemporaneous with it. The steps of that change will be best divided into two periods—1801 to 1831, and 1831 to 1851. The reasons for this division are of moment. During the first cycle—say thirty years—the Church of England was much less active in supplying additional accommodation for religious worship than during the second. It is but fair to give the State-church principle the benefit of any argument in its favour deducible from the fact of the far greater effort made by the Church of England between 1831 and 1851 than in the previous thirty years; and, on the other hand, it is only just to the Voluntary principle to show how it operated when a great void was left in the supply of religious appliances by the apathy or the non-action of the State-Church.

In the following condensed table, both these facts will be brought out:—

ENGLAND AND WALES.

	1801.	1831.	1851.
Population	8,892,536	13,896,897	17,882,314
Sittings in Church of Eng.	4,069,281		
,, all others	963,169		

ADDITIONAL SITTINGS.

	1801 to 1831.	1831 to 1851.
Church of England	412,610	836,024
All others	1,958,135	1,969,178

The addition made to the population between 1801 and 1831 was 5,004,361 persons; and if the accommodation for religious worship had been kept up to the standard of 1801, there would have been 2,852,481 additional sittings provided, of which the respective quotas of the Church of England and all other denominations would have been 2,306,000 and 546,481. The above table, however, shows that the Church of England added only 412,610 (*more than double the number of additional sittings assigned to it by Mr. Horace Mann*), while all other denominations added 1,958,135 sittings. The Church fell short of the exigency by very little less than *five-sixths*, and all other denominations exceeded it in the ratio of $3\frac{5}{8}$ to 1; or the proportion may be stated thus:—

INCREASE OF SITTINGS, 1801 TO 1831.

	Per cent.
Church of England	10·1
All others	203·2
Increase of the population.	56·3

In the following twenty years the increase of sittings and of population respectively was as under:—

	Per cent.
Church of England	18·6
All others	77·3
Increase of the population	28·7

The Church of England had nearly doubled its rate of increase in the second period as compared with the first; while the rate of increase by all others had fallen nearly two-thirds. Still the rate of the latter was nearly $4\frac{1}{2}$ times greater than that of the former; while in relation to the progress of the population the Church of England kept pace with it only in the ratio of 18 to 28, all others exceeding it as 77 to 28, or nearly threefold.

Although it is strikingly evident from these details that the religious wants of the nation were met principally by the religious denominations other than the Church of England, it will be instructive to note the relative efforts of the two sections in those great seats of manufacture, where, as is shown

on page 34, so vast an augmentation of the population had taken place. The following are the figures:—

COUNTIES OF CHESHIRE, LANCASHIRE, STAFFORDSHIRE, WARWICK, AND WEST RIDING OF YORK.

	1801.	1831.	1851.
Population	1,887,460	3,401,979	4,896,185

ADDITIONAL SITTINGS.

	1801 to 1831.	1831 to 1851.
Church of England	87,157	412,182
All others	369,670	634,266

The progress of the population being 80·2 per cent., and the relative position of the Church of England and of all others in 1801, as to the provision of sittings, being as 596,583 to 223,972, it follows, that if each had contributed new sittings in the same ratio, the Church should have supplied 478,456 sittings, and all others 179,622 sittings. It follows that the former fell short of its quota nearly nine-elevenths; while the latter exceeded their quota more than two-fold. In another form the proportion would stand thus:—

Increase of the population, 1801 to 1831	80·2	per cent.
Increase of sittings by Church of England	14·6	"
" " all others	165	"

In the twenty years following—that is, from 1831 to 1851—the progress of population and of sittings was as follows:—

Increase of the population	43·9	per cent.
Increase of sittings by Church of England	60	"
" " all others	107	"

In the latter period, the rate of increase by the Church of England exceeded that of the population 37 per cent.; while the rate of increase by all other denominations exceeded it 145 per cent.

It is clear, therefore, that both in respect to all England and Wales and the five manufacturing counties, the provision for religious worship was less in 1831 than in 1801, notwithstanding the extraordinary expansion of all other denominations. In fact, the per centage of sittings to the population had fallen from 56·6 per cent. in 1801, to 53·3 per cent. in 1831, in England and Wales, and from 43·5 to 37·6 per cent. in the five counties named. The impulse given in 1831 to the action of the Church of England caused the per centage of sittings to rise

again to the level of 1801 for all England and Wales, and in the five manufacturing counties to exceed it in the proportion of 47·4 to 43·5 per cent.

It may be observed, further, that, excepting the two metropolitan counties of Middlesex and Surrey, and the mining county of Durham, the five counties to which so frequent reference has been made are precisely those in which the increase of sittings by the Church of England for the entire period from 1801 to 1851 has been the largest; notwithstanding which, it fell short of the increase of the population. To show the exact ratio of that deficiency, the following table is given—the counties being ranged in the order of deficiency, beginning with the highest. For the purpose of comparison, a second list is given, in which the counties are arranged in the order of the excess of sittings above the increase of population, as exhibited in the case of all other denominations.

PER CENTAGE "DEFICIENCY" IN THE PROVISION OF NEW SITTINGS RELATIVELY TO THE INCREASE OF THE POPULATION, 1851.*

	Per cent.		Per cent.
ALL OTHER DENOMINATIONS	*nil.*	Bucks	76
CHURCH OF ENGLAND:—		Somerset	75
Huntingdon	100	Cumberland	74
Cambridge	97	North Wales	73·5
Norfolk	96·7	Hereford	73
Northumberland	95	Gloucester	72·5
Bedford	94·8	Warwick	72
Northampton	94·5	Hertford	69
Suffolk	92	Berks	68
Lincoln	91·2	Wilts	68
Monmouth	90	Southampton	67
Rutland	90	Cornwall	60
South Wales	89	Salop	60
York, East Riding	87·3	Derby	55
Leicester	86	Stafford	49·4
Worcester	85	Durham	42·5
Notts	83·5	Lancaster	42
Sussex	81	York, West Riding	42
Dorset	80	Chester	37
Kent	80	Surrey	36
Devon	78	York, North Riding	30
Essex	78	Middlesex	18
Oxford	77	ENGLAND AND WALES	70
Westmoreland	76		

* Table B, columns 19 and 20.

PER CENTAGE "EXCESS" IN THE PROVISION OF NEW SITTINGS OVER THE INCREASE OF THE POPULATION, 1851.*

	Per cent.		Per cent.
CHURCH OF ENGLAND	*nil.*	Leicester	353
OTHER DENOMINATIONS:—		Rutland	340
Salop	2,010	Chester	333
Hereford	1,320	York, East Riding	323
Cornwall	972	Monmouth	320
North Wales	960	Suffolk	320
York, North Riding	930	Gloucester	309
Bucks	910	Worcester	297
Norfolk	780	Durham	290
Devon	740	Kent	278
Wilts	690	Hertford	270
Westmoreland	680	Essex	260
Oxford	600	Cumberland	238
Lincoln	550	Warwick	220
Somerset	510	Hunts	217
Derby	507	South Wales	211
Dorset	440	York, West Riding	186
Stafford	432	Northumberland	180
Berks	420	Sussex	180
Southampton	412	Middlesex	125
Notts	397	Lancaster	114
Bedford	375	Surrey	91
Cambridge	370	ENGLAND AND WALES	303
Northampton	355		

From the figures now given it appears that in no one county has the Church of England overtaken the want of accommodation for religious worship; and *vice versâ*, in no one county have any of the other religious bodies failed to exceed their quota of that want. Notwithstanding the large defalcation of that Church in this respect—the average of all England and Wales being a 70 per cent. deficiency—the astonishing enlargement of the other denominations has completely sufficed to make up the deficiency, and in many counties even to increase the average of sittings relatively to population. The activity and energy of other religious bodies, though greatly varying in different counties, has slumbered nowhere—their very *lowest* ratio of efforts far exceeding the *highest* of the State-Church.

It has been already remarked, that one result—an inevitable arithmetical result—of the discrepancies in the degree of effort

* Table B, columns 19 and 20.

to meet the religious wants of the new population, has been to alter very greatly the proportions of the Church of England and of all other denominations. Those proportions for England and Wales in 1801 were, as before stated, 80·8 and 19·2 per cent. respectively. Columns 22 and 24 in Table B show that in 1851 the proportions stood as 52 and 48 respectively. In all counties the proportions have altered, and, though in different degrees, always in the same direction. In 1801, there was no county in which the Church was in a minority—the lowest majority in favour of the Church being 61·8 for South Wales, and 64·1 for the West Riding of York. In 1851, the majority of the Church had fallen to 52, while in ten counties of England, and in all Wales, the following enumeration will show it was in a minority:—

	Church of England. Per cent.	All other Denominations. Per cent.
Bedford	48·8	51·2
Chester	48·5	51·5
Cornwall	36·6	63·4
Derby	46·1	53·9
Durham	37·7	62·3
Lancaster	47·6	52·4
Monmouth	31	69
Northumberland	37·2	62·8
Nottinghamshire	47·4	52·6
York, East Riding	45·1	54·9
York, North Riding	46·5	53·5
York, West Riding	39·7	60·3
North Wales	31·6	68·4
South Wales	29·6	70·4

It may be observed that this list includes all the mining counties, and three out of the five principal manufacturing counties; two counties, Derby and Nottingham, which are partly manufacturing and agricultural; one, Northumberland, partly mining and partly agricultural; all Wales, and one agricultural county, Bedford; unless its lace and straw fabrics place it among the manufacturing counties. The two manufacturing counties in which the Church of England still retains a majority are—

	Church of England. Per cent.	All other Denominations. Per cent.
Stafford	53·9	46·1
Warwick	59·6	40·4

The Church of England is still in a majority in the metropolitan counties, and in the remaining twenty-six counties of England, of which twenty-one are entirely agricultural, and five, mixed agricultural and manufacturing.

PROVISION MADE BY ALL RELIGIOUS BODIES IN 1801 AND 1851.

The total accommodation afforded by all the religious denominations in 1801 and 1851 respectively, was as 56·6 and 57. Mr. Mann has the proportion 58·1 and 57 respectively; the excess in the former period in his calculation arising from his having committed an error in calculating the sittings in all the churches in existence in 1801. It may be fairly doubted, however, whether the increase of sittings for all denominations, excluding the Roman Catholics, is not greater than fifty-seven. At the Census of 1841, there were resident in England and Wales upwards of 300,000 persons born in Ireland. Since then, a very large immigration of Irish has taken place; and those who know how large a proportion of the population of all our large manufacturing towns, and our seaports, consists of persons of Irish birth, or of their immediate descendants, will not be surprised to learn that the Census of 1851 shows 733,866, instead of 300,000, born in Ireland. Now the vast majority of persons of Irish birth, or of immediate descent from them, are Catholics. It is a moderate calculation, that including English and Irish Catholics, *of all ages*, 1,000,000 of the population of England and Wales belong to that communion; but taking the number at 800,000, allowing 200,000 as a set-off against the probable number of Catholics in 1801, and excluding from the calculation of accommodation the number of Roman Catholic sittings, the provision for the remainder of the population would amount to 58·7, rather more than the average which Mr. Mann considers should exist; although to many, and among them the writer of these pages, the calculation appears extreme.

It has been shown that the ratio of sittings *fell* up to 1831.

Since that date it has rapidly risen to its former level, and slightly exceeded it. It is of consequence, however, to note the fact, that it has permanently fallen in some counties, whilst in others it has risen considerably above the average of 1801. The counties coming under these categories are as follow :—

COUNTIES BELOW THE RATIO OF 1801.*	Ratio 1801. Per cent.	Ratio 1851. Per cent.	COUNTIES ABOVE THE RATIO OF 1801.*	Ratio 1801. Per cent.	Ratio 1851. Per cent.
Bedford	79·3	72·1	Bucks.	62·8	71·4
Cambridge	74·6	60·3	Chester	44·9	56·8
Dorset	83·9	77·7	Cornwall	49	78·8
Essex	69·2	65·1	Derby	51·2	65·7
Huntingdon	85·5	73·5	Durham	34·5	47
Kent	65·5	53·5	Lancaster	38·7	40·4
Lincoln	82·9	77	Middlesex	28·2	31·3
Monmouth	79·4	74·3	Salop	53·2	66
Norfolk	74·1	70·4	Stafford	44·7	49·9
Northampton	81·8	75·5	Westmoreland	61·5	68·4
Oxford	90	80·5	Wilts.	67·5	77
Suffolk	84	73·9	York, North Rid	57·3	86·2
Sussex	77	56·6	York, West Rid.	44·4	54·7
Warwick	53·5	45·4	North Wales	52·1	88·9
Worcester	61·4	53	South Wales	74·7	84·5

It will not escape notice that only one mining county, MONMOUTH, and one of the principal manufacturing counties, WARWICK, is comprised in the first list—that is, of counties in which the ratio of sittings is lower than in 1801. In both cases the difference results from the inaction of the Church of England; the per centage of the sittings provided by it between 1801 and 1851 showing a *deficiency*, relatively to the growth of the population of 90 per cent. in Monmouth, and 72 per cent. in Warwick; the provision of new sittings by *all other denominations* showing an excess, relatively to population, of 320 and 220 per cent. respectively. Nor will it pass unnoticed, that in all the other mining and manufacturing counties, the ratio of sittings to population has advanced since 1801, and that in no inconsiderable degree. It is, indeed, one of the great facts revealed by the Census, that, simultaneously with an unprecedented acceleration in the progress of

* Table B, columns 25 and 26.

population in these counties, there has been a more than commensurate development of those educational and religious appliances which are the springs of order and morality everywhere; but are especially necessary when other conditions—as density of population, facilities for the commission of crime, and incentives to vice—are at the maximum. The great scale on which this has been witnessed invests it with deeper significance. An isolated instance, or one on a limited scale, would suggest the idea of the case being exceptional; a number of cases, and those on a larger scale, all exhibiting the same order of processes and the same result, establishes a law. The following table supplies the required data:—

	Pop. 1801.	Pop. 1851.	Increase per cent.	Sittings 1801. Church.	Sittings 1801. All others.	Sittings 1851. Church.	Sittings 1851. All others.
Chester . .	192,305	455,533	137	67,137	19,297	125,652	133,321
Cornwall. .	192,281	354,119	84	76,428	17,679	102,341	176,713
Derby. . .	161,567	296,084	83	65,338	17,337	89,714	104,762
Durham . .	149,384	388,361	160	35,904	15,683	68,958	113,709
Lancaster .	673,486	2,026,462	201	179,760	81,055	389,546	430,058
Stafford . .	242,693	608,716	151	92,880	15,524	163,856	140,209
York (W. R.)	572,168	1,324,846	132	163,020	91,274	288,343	437,172
Total . .	2,183,884	5,454,121	150	680,467	257,849	1,228,410	1,535,944

In seven counties (containing nearly one-third of the population of England) showing an increase of 150 per cent.—that of England, as a whole, being only 102—there have been supplied in fifty years, 1,826,038 sittings. This shows a ratio of increase of 195 per cent., and raises the per centage of accommodation from 41·9 to 50·7 per cent., while the average of all England and Wales has only risen from 56·6 to 57. Of this enormous addition to the means of public religious worship, the Church of England has supplied 547,943, and all other denominations 1,278,095, the former exhibiting an increase of 80 per cent, and the latter of 495; or, to place this increase in a more definite and significant form, the Church of England has augmented its sittings in the ratio of 78·5 per cent., relatively to the increase of population—its average for England being only 30·6 per cent.—and all other denominations have added to their sittings an excess of 230 per cent., over the increment of the population. Whatever may be the law of

such progress and results, a law unquestionably exists, active, powerful, and uniform.

It is needful to remark here, that, for want of a more minute and exhaustive analysis, Mr. Mann's report is calculated to produce the impression that there is a greater paucity of accommodation for worship in the new population of the manufacturing districts than actually exists. The two counties of Surrey and Middlesex are virtually thrown almost entire into the category of town districts by Mr. Mann, and greatly reduce the average of sittings to population. The average of sittings to population in Middlesex is, 31·3, and in Surrey, 34·9; whilst in Lancashire it is 40·4; in Cheshire, 56·8; in Stafford, 49·9; Warwick, 45·4; and West Riding of York, 54·7.

Turning from a broad comparison of counties to a comparison of towns, the contrast is equally striking, as will be shown by placing in parallel columns the metropolitan and the provincial boroughs of the manufacturing districts:—

METROPOLITAN BOROUGHS.*	Sittings per cent. to Population.	BOROUGHS.—MANUFACTURING COUNTIES.*	Sittings per cent. to Population.		Sittings per cent. to Population.
Lambeth . . .	24·9	Wigan . . .	28·6	Ashton . . .	38·7
Tower Hamlets .	25·1	Birmingham .	28·7	Blackburn . .	39·7
Marylebone . .	27·1	Bradford . . .	31·6	Wolverhampton	40·4
Finsbury . . .	29·2	Manchester . .	31·6	Stockport . .	42·6
Southwark . ..	29 8	Oldham . . .	32·1	Bury	44·3
Westminster .	31·4	Sheffield . . .	33·9	Leeds	46
Greenwich . .	33·3	Salford . . .	34	Rochdale	46·3
London (City) .	53·2	Liverpool	34·3	Nottingham . .	47
		Preston . . .	35·4	Stoke-upon-Trent	48·4
		Bolton	35·6	Huddersfield .	51·1

It needs no elaborate reference to these figures to show the danger of false conclusions from very broad generalizations and averages. The impression produced by taking the TOWN DISTRICTS, as a whole, confounds conditions as to the quantum of accommodation as diverse as Lambeth, 24·9, and Huddersfield, 51·1; the latter being more than double that of the former. It also places in the same category *all* larger towns—though, as the preceding figures show, except in the case of Wigan and Birmingham, the whole of the large towns of Stafford,

* Table D.

Cheshire, Lancashire, and the West Riding of York, far exceed the metropolitan boroughs in the ratio of accommodation, leaving out the city of London, which is an exceptional case; so exceptional indeed, that it has been deliberately proposed to transfer fifty of its churches to other localities, as affording unused, if not superfluous, accommodation.

ATTENDANCES AT PLACES OF WORSHIP AND NUMBER OF SERVICES.

Although it is not one of the objects of this work to base any reasoning on statistical demonstrations of the numerical strength of Dissenters, as distinct from the quantum of religious accommodation furnished by them, it is desirable, for the sake of completeness, to show how far the means of worship provided by the Establishment and by other denominations are used by them respectively. Taking the most numerously-attended service on the day in question—varying in the case of different religious bodies—the number of the worshippers was, in the

Churches of the Establishment	2,971,258
Dissenters' places of worship	3,384,964

Being a difference of 413,706 in favour of Dissent. But as many were present at only one service, and that *not* the most numerously attended, this statement does not give the total number of attendants.

Mr. Mann assumes (Report, page ciii.), that one-half of those who attend in the afternoon, and one-third of those in the evening, are *new* attendants, and, on this assumption, he concludes that 7,261,032 persons attended *some* service on the day in question, and that of these 3,773,474 were in churches, and 3,487,558 in Dissenting chapels; so that, out of every 1,000 who so attended, 520 were in churches, and 480 in chapels. But as the numbers attending in the churches of the Establishment in the afternoon were considerably larger than those attending in the evening, and *vice versâ* in the chapels of the other denominations, Mr. Mann's rule, which is purely arbitrary, gives the Church the preponderance

on the Census Sunday; but if the rule itself be reversed, and it be assumed that one-half of those who attended in the *evening* and one-third of those who attended in the afternoon are new worshippers, the figures would be, Church of England attendants, 3,601,772; all others, 3,638,814. It is a mere conjecture that the number of individual worshippers in the Establishment exceeds, even to any extent, that among Dissenters.

Even on Mr. Mann's estimate, in certain sections of the kingdom the preponderance is enormously in favour of Dissenters. Thus, in Wales there were on the Census Sunday:—

	Morning.	Afternoon.	Evening.
Attendants at Dissenting chapels	247,394	134,835	324,859
„ Churches . . .	85,089	40,525	31,454
Dissenting preponderance	162,305	94,310	293,405

In Yorkshire the numbers were:—

	Morning.	Afternoon.	Evening.
Attendants at Dissenting Chapels	220,977	185,992	215,740
„ Churches . . .	168,712	120,751	53,280
Dissenting preponderance	52,265	65,241	162,460

And, if it were needful, similar results could be shown in the case of Lancashire and of other thickly-peopled districts, as in the large towns generally.

The number of services held in places of worship must be regarded as an influential element in estimating the existing amount of religious accommodation, seeing that even with an imposing array of buildings and sittings there might, from the inadequate use made of them, really exist comparatively few facilities for worship.

Looking at the question from this point of view, it appears that while the buildings of the Establishment furnish the greatest number of sittings, such sittings are less available than those provided by Dissenters, who, by having a greater number of services, make more use of their accommodation—

or, to use Mr. Mann's phraseology, "get more out of their buildings." Thus, taking an average of 1,000 sittings provided by all parties, only 649 in churches are available at each period of the day, against 690 in chapels; and, while the Church of England had 3,773,474 attendants against 3,487,558 Dissenting attendants, the number of *attendances* given by the larger body is actually less than that given by the smaller—the former attending 5,292,551, and the latter 5,603,515 times.

The following list indicates the relative frequency of the attendances of the principal religious bodies—omitting Roman Catholics, the number of whose services prevent comparison :—

PROPORTION PER CENT. OF ATTENDANTS TO SITTINGS.

Wesleyan Reformers	45
Particular Baptists	42
Welsh Calvinistic Methodists	41
Primitive Methodists	41
General Baptists, New Connexion	41
Moravians	39
Independents	38
Lady Huntingdon's Connexion	38
Mormons	38
Bible Christians	37
General Baptists	36
Wesleyan Original Connexion	35
Wesleyan New Connexion	34
Catholic and Apostolic Church	34
United Presbyterian Church	34
Church of England	33
Wesleyan Methodist Association	32
Brethren.	32
Presbyterian Church in England	30
Church of Scotland	28
New Church	28
Unitarians	24
Jews	24
Society of Friends	8

The sittings of the Church of England and of other denominations respectively, are 52 and 48 per cent. to all sittings, but the ratio of attendances to the total of all attendances is, Church of England, 48·5; all others, 51·5.

FACTS ESTABLISHED BY THE CENSUS.

It will be convenient to the general reader, possibly wearied or confused by arithmetical manipulations, the bearings of which necessarily cannot be appreciated without close and sustained attention, to be furnished with the following summary of the leading facts elicited in the preceding pages:—

I. While the population of England and Wales has increased, between 1801 and 1851, 101 per cent., the sittings in all places of worship have increased 102·8, and the per centage of the sittings to population has been raised from 56·6 to 57 per cent. (TABLE B, columns 3, 17, 25, and 26.)

II. The proportions of the sittings provided by the Church of England and all other religious denominations respectively, in 1801, were 80·8 and 19·2 per cent. (TABLE B, columns 21 and 23.)

III. The sittings provided by the Church of England, in 1801, were 4,069,281, and in 1851, 5,317,915; showing an increase of 1,248,634 sittings, equivalent to 30·6 per cent. The increase of the population being 101 per cent., the increase of sittings fell short of the increment of the population 70 per cent. (TABLE A, columns 1 and 2; TABLE B, columns 4 and 19.)

IV. The sittings provided by all other denominations, in 1801, were 963,169, and in 1851, 4,890,482; showing an increase of 3,927,313, equivalent to 407 per cent. increase of sittings, and being in excess of the increment of the population 303 per cent. (TABLES A and B, columns 18 and 20.)

V. In each of the counties of England and Wales, separately, as in all collectively, the increase of sittings by the Church of England has fallen short of the increase of the population, the deficiency being in thirty-nine counties above the average of England and Wales, namely, 70 per cent., and in fifteen counties* less than the average; the greatest deficiency being 97 per cent. in Cambridge, and the smallest deficiency, 18 per cent., in Middlesex. (TABLE B, column 19.)

VI. In each of the counties of England and Wales, separately, as well as in all England and Wales, the increase of sittings provided by all Dissenting denominations has exceeded the increment of the population; the excess, in thirty-three counties, being above the average of all England and Wales, namely, 303 per cent., and in twenty-one counties below it; the highest ratio of excess being 2,010 in Shropshire, and the lowest, 91 in Surrey. (TABLE B, column 20.)

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* Yorkshire is reckoned as three counties, being returned separately in Ridings.

VII. On the supposition of an increase of sittings by the Church of England and all other denominations respectively, in the ratio of their several numbers in 1801, the Church of England should have provided 4,109,973 sittings, and the other denominations, 972,800.

VIII. The actual addition to the sittings of 1801, by the Church of England, being 1,248,634, and by the other denominations 3,927,313, it follows that the former has *fallen short* of its quota 2,861,339, and that the latter have *exceeded* their quota 2,954,513 sittings.

IX. As one consequence of this wide difference in the action of the Established Church and of the Voluntary bodies, the ratio of sittings provided by the former has fallen from 80·8 per cent. to 52 per cent. of the total sittings; while the ratio of the sittings provided by the latter has risen from 19·2 per cent. to 48 per cent. (TABLE B, columns 21 to 24.)

X. In the four principal manufacturing counties of Cheshire, Lancashire, Stafford, and West Riding of York (the population of which was 1,680,652 in 1801, and 4,415,557 in 1851, or an increase of 162·7 per cent.), the Church of England sittings, in 1801, were 502,797, and in 1851, 967,397—showing an increase of 464,600, equivalent to 92 per cent.—and the sittings of all other denominations were 207,150 in 1801, and 1,190,760 in 1851 — being an increase of 983,610, or 475 per cent. And further, the total increase of sittings was 200·4 per cent., and the proportion of sittings to population in 1801 was 42·2 per cent., and in 1851, 48·9 per cent.

XI. In fifteen counties the proportion of sittings to population has materially fallen since 1801. Of these counties, one, MONMOUTH, is a mining county; one, WARWICK, a manufacturing county; and thirteen are agricultural counties. (TABLE B, and page 44.)

XII. In thirteen English counties, and all the Welsh counties, the ratio of sittings to population has materially increased; and of the English counties, two, CORNWALL and DURHAM, are mining counties; four, CHESTER, LANCASTER, STAFFORD, and the WEST RIDING of YORK, are manufacturing counties; one, MIDDLESEX, is a metropolitan county; three, DERBY, SALOP, and WILTS, are partly manufacturing counties and partly agricultural; and two, BUCKS and WESTMORELAND, are purely agricultural counties. (TABLE B, and page 44.)

XIII. The ratio of sittings to population in 1851 is slightly over or under the ratio in 1801 in the remaining fifteen counties, of which one, SURREY, is a metropolitan county; eleven are purely agricultural counties; and three are mixed manufacturing and agricultural counties.

XIV. As a rule, the ratio of sittings to population has increased between 1801 and 1851, in the metropolitan, mining, and manufacturing counties, and has either declined, or been stationary, in the agri-

cultural and mixed counties, and has largely increased in all the Welsh counties.

Providing the increase of accommodation by all denominations other than the Church of England had been at *par* with the increase of sittings provided by that Church—namely, 30·6 per cent.—the per centage of sittings to population in 1851 would only have been 35 per cent.

XVI. On the supposition that the sittings provided by all other denominations had proceeded *pari passu* with the population, namely, 101 per cent., the ratio of sittings to population would have been 40·5 per cent.

XVII. The extraordinary expansion of all the religious denominations other than the Church of England, since 1851, is, therefore, equal to 16·5 parts of the 57—which represent the proportion of all sittings to the total population, or to 29 per cent. of all sittings; or, in other words, 29 per cent. of the total accommodation for England and Wales measures the additional area over which all denominations, other than the Church of England, have expanded, over and above their natural development *pari passu* with the progress of the population.

XVIII. It is only this extraordinary expansion of the Dissenting bodies which has prevented a very great and serious deficiency in the accommodation for religious worship.

XIX. As a rule, in the large towns the accommodation is below the average of England and Wales; in the metropolitan boroughs it ranges from 24·9 per cent. to 31·4 per cent.; and in the large towns of the manufacturing districts from 28·6 to 51·1 per cent.; the average of the metropolitan boroughs being 29·2 per cent. and of all other boroughs 41·5 per cent. (TABLE C.)

FAILURE OF THE STATE-CHURCH PRINCIPLE.

The conclusions deducible from the foregoing summary of facts are many, and of great moment; and of these, the FIRST CONCLUSION, and the most self-evident, is, that the Church of England, as a State-Church, has totally failed—not failed as a Christian organization formed for religious ministrations, but as a State appliance intended to maintain for the whole community means of religious instruction and edification, and to provide them in timely abundance, as new exigencies render them necessary.

The nature and extent of the exigency which has tested the adaptation of the State-Church for its avowed purpose, has been already described. It was a demand for the means of religious worship commensurate with the doubling of the popu-

lation in the cycle of fifty years, terminating in 1851. Simply to have kept pace with that doubling of the population, in its own ratio to the total of all existing accommodation in 1801, the Church of England should have had 8,179,254 sittings in 1851. But the total of its sittings in that year was 5,317,915—being 2,861,339, or 70 per cent., short of its proper complement of increase. In the last figures lie the proof of the charge that the Church of England as a State-Church has signally failed.

If it be answered that, after all, the Church of England need not exert itself to do what other denominations manifest the desire and ability to do, such an answer implies one of two things—either that the Church lacks the missionary spirit, or that its ministrations are not acceptable to the people; the one alternative being no way honourable to its religious character, and the other very conclusive against its pretensions as a national Church. It is not wished in this work to discuss the probability of the truth of either alternative—or that both are true; but it may be of use to anticipate so ready an apology as the one alluded to.

It may also be urged that the exigency was one altogether new and unanticipated, and that the organization, both ecclesiastical and imperial, of the State-Church wanted adjustment to new circumstances. But this is only to shift the grounds of charge against that Church—it is no answer to the charge itself. The *cause why* is affected, but the charge of failure is unrebutted.

But the argument may be dealt with on its own merits, and shown to be a proof of the correctness of the charge, in place of a refutation of it. A State institution which is not plastic enough to meet the varying conditions of the people, industrial, intellectual, and religious, is necessarily imperfect and inapt. What is the constant theme of praise when the merits of our political constitution are the subject of criticism? Invariably it is its power of adaptation to those new relations of classes and those new wants, social or political, which are continually arising out of the development of national industry, intelligence, and morality, constantly and even rapidly rising to the highest elevation which civilization can attain. Either

the religious organization of the nation is wanting in this power of adaptation, or, if that power exists, those who should have used it have failed in the discharge of a great duty. It is difficult to determine which of these alternative suppositions involves the graver charge against the Church; though the moral sting of the indictment is unquestionably keenest in the latter. It may mitigate the severity of condemnation, as against the administration of the Church, that, as an organization, it needed modification—but it is no defence of the State-Church, as an institution, to say that it lacks the vital principle of self-adjustment. Those who are interested in deciding the exact measure of blame attributable to the machinery of the Church on the one hand, and to the lack of zeal and Christian energy in its hierarchy and people on the other, will no doubt settle these points, each man for himself. It is not necessary to do so here. The fact of failure is complete and unanswerable, and is enough for the purpose in hand. It matters not that in the absence of any attempt to adjust the precise measure of blame or responsibility, the Church loses the benefit of all the mitigating circumstances which a searching investigation might unfold. It is for those who believe that a State-Establishment is of vital necessity for the preservation of pure Christianity in a nation, to determine, and with the utmost precision, why and how that Establishment has thus failed; but those who hold the opposite opinion may fairly prefer to rest on the simple but decisive fact that the census of religious worship shows that the failure has been signal and complete.

A word or two may be needful, anticipatory of the extenuating rejoinder to this unqualified assertion—namely, that since 1831 the State-Church has made great and honourable progress. Most cheerfully is that fact admitted; but what is the measure of that progress, and, what is of still more importance, what is its cause? The population of England and Wales increased from 13,896,797, in 1831, to 17,882,314, in 1851—or 28·6 per cent. The sittings provided by the Church increased from 4,481,891* to 5,317,915, or 18·6 per cent. The

* Census 1851, page cxi.

provision made by the State-Church fell short of the increment of the population 35 per cent. Let these figures have their full significance. The deficiency in the provision of sittings by the Church of England for the whole period of fifty years was 70 per cent.; and it has been shown that, up to 1831, the ratio of deficiency was greater than that—namely, 72 per cent. It appears, then, that in the cycle of twenty years the Church had more than doubled its activity. But it was still very far below the activity of the three great denominations—the Wesleyan Methodists, the Independents, and the Baptists. Taking Mr. Horace Mann's figures (page cxliv.), which are sufficiently near the mark for this comparison, these are the rates of progress:—

1831 to 1851.

The Church of England	18·6	per cent.
Wesleyan Methodists	137·4	„
Independents	62·8	„
Baptists	72	„

Comment on these figures is quite unnecessary; their meaning is unmistakable. But, admitting that a rate of increase little more than one-fourth that of the Independents and Baptists, and one-seventh that of the Wesleyan Methodists, places the Church of England in an incomparably more favourable light than the ratio of 30·6 per cent. against 303 per cent.—those being the figures for the whole period, from 1801 to 1851—to what is this advancement attributable?

GROWTH OF VOLUNTARYISM IN THE CHURCH ESTABLISHMENT.

The reply to this inquiry points to one of the most remarkable of the facts brought to light by the Census, and that which, probably, is calculated to make the deepest impression on the minds of thoughtful members of the Church Establishment. This large augmentation of effort has, then, arisen, *not from the action of the Church of England as an Establishment, but from the practical abandonment of State-aid, being the fruit of the freewill offerings of the members of its communion.* Speaking of the rapid progress of the Church of England in recent times, Mr. Mann says:—"Latterly, a sentiment appears

to have been strongly prevalent, that the relief of spiritual destitution must not be exclusively devolved upon the State; that Christians in their individual, no less than in their organized capacity, have duties to discharge in ministering to the land's religious wants. Accordingly, a spirit of benevolence has been increasingly diffused; and private liberality is now displaying fruits, in daily rising churches, almost as abundant as in ancient times—distinguished, also, advantageously from earlier charity, by being, it may fairly be assumed, the offspring of a more enlightened zeal, proceeding from a wider circle of contributors."

The statistics on which this striking and deserved testimony is based are few, but those few are decisive:—

	Churches built.	Total cost.	Contributed by Public Funds.	Contributed by Voluntaryism
1801 to 1831 . .	500	£3,000,000	£1,152,044	£1,847,956
1831 to 1851 . .	2,029	6,087,000	511,385	5,575,615
Total, 1831 to 1851 . .	2,529	£9,087,000	£1,663,429	£7,423,571

Thus, while the Church of England was leaning upon the State for the means of erecting new churches, 500 churches only were provided; private benevolence contributing £1,847,956, and the State £1,152,044; but after it almost ceased to look to the State, 2,029 churches were built, to the cost of which the public purse furnished only £511,385, and Voluntaryism £5,575,661.* It should, further, be especially noted, that the difference in the amount of money contributed by Voluntaryism in these respective periods does not express the true and exact difference between the efficiency of the two antagonistic principles, the Endowment and the Voluntary. For the periods of time being unequal in duration, the cycle of least effort being thirty years, and that of the greatest only twenty, it follows that an addition of one-half should be made to the number of churches built, and of money contributed during the periods 1831 to 1851,

* This sum does not represent the entire expenditure on churches; large sums having, of late years, been contributed for the rebuilding, restoration, or improvement, of ancient buildings.

in order to determine the true difference. Adopting this rule, the case will stand thus :—

Period of State Dependence.	Period of Voluntaryism.	Increase per cent.
Churches built, number, 500 . . .	Number, 3,043 . . .	508
Amount contributed by private benevolence, £1,847,956	£8,363,422 . . .	£353

It is not an immaterial circumstance that the Church of England, in her efforts at self-expansion, has to contend with difficulties, both moral and legal, from which the unestablished bodies are exempt. "Among the many excellences of the Church of England," admits the "Quarterly Review," "that of elasticity cannot be reckoned, and unless she were prepared to sacrifice the character of her system there would always be some limit where concession must cease, and enthusiasm would fret." "It is," says Mr. Mann, "considerably restricted by canonical and customary regulations." It has to put in motion the tedious and costly machinery of acts of Parliament,* and orders of Council, to secure the sanction of dignitaries armed with despotic powers, and to meet the resistance of vested interests, and of official obstructiveness.†

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* An illustration of this is furnished in the case of the great parish of Leeds. Dr. Hook, the vicar, wishing to disturb the ancient "territorial" arrangement, and being willing to divest himself of half his income in order to endow the new parishes he wished to create, had to obtain an act of Parliament for the purpose, at a cost of no less than £1,400, notwithstanding that the House of Lords remitted half its fees!

† It appears from a Parliamentary paper (No. 399, 1854), containing the correspondence between Archdeacon Allen and the Church Building Commissioners and their officers, that great complaint is made by church-builders of the expense, delay, and inconvenience to which they are exposed in their dealings with that body. The following is an extract from a letter of Viscount Downe to the Archdeacon :—

"It is really a scandal that so little should be done to help those who are willing to provide church accommodation in neglected districts, and so much apparently to hinder them. The Church Building Acts are in the most deplorable confusion, and the Church Building Commission gives as much trouble as it can, and as much expense; and when all is done, the consecration and other fees can hardly be called auxiliary to the work. Surely, if one is ready to take trouble, spend money, and toil in providing increased church accommodation, one ought not to be treated as if the Church Commission were granting one a favour; and yet some of their documents which one has to sign can have no other construction put upon them. Instead of facilities being given to church-builders, every obstacle is placed now by law and by the Commission in one's way. I write feelingly, for I am a sufferer."

Neither can it have escaped the attention of thoughtful Churchmen that the ability of the Church of England to obtain adequate contributions for the extension of its operations is limited by the anomalous position taken up by its supporters in the present day. For while on the one hand they make their appeals to individual piety and beneficence with all the earnestness of theoretical Voluntaries, they at the same time tenaciously adhere to the principle that the work of evangelization is that of the State, without whose aid Christianity cannot prosper. This doctrine has been maintained so long and with such fatal effect, that there are thousands of professed members of the Church of England who refuse to subscribe to religious objects because they pay tithes and rates, just as many others withhold aid from pauperism because taxed for its support under poor-laws.*

Yet must it be acknowledged that the recent action of the Church of England has indirectly done much to counteract the injurious results of its direct teaching, for, to quote Mr. Mann's Report, the extraordinary spirit of activity which she has evoked has not been satisfied with an "astonishing addition to the number of religious edifices. Organized associations for religious objects—almost wholly the productions of the present age—have gained surprising magnitude and influence. Not content with England as the limit of its operations, this abundant charity discovers fields for its development in almost every portion of the world. Independently of local effort—of the many District and Parochial Societies for household visitation and for other methods of diffusing moral and religious influence—the Church of England, by its separate centralized exertions, raises above £400,000 per annum for religious objects, out of which £250,000 is applied to foreign missionary operations." Voluntaries can well afford to be generously oblivious of the contempt heretofore cast upon their cherished

* When the proposal has been made to exempt Dissenters from the payment of church-rates, Churchmen have objected that the members of their own body would profess Dissent to save their pockets. It is also well known that in parishes where a voluntary subscription has been resorted to in lieu of a church-rate, churchwardens and others have confessed that they have found it much easier to obtain help from Dissenters than from Churchmen.

principle in their admiration of that practical homage which has been paid to it by its opponents, and in their delight at the obvious tendency of the Church's recent operations to prepare it for exclusive reliance on the sufficiency of Christian willinghood.

SUCCESS OF THE VOLUNTARY PRINCIPLE.

The SECOND CONCLUSION warranted by the facts of the Census is, that the success of the Voluntary principle in religion has been as unequivocal as has been the failure of its opposite. All religious denominations other than the Church of England have, between 1801 and 1851, contributed 3,927,313 sittings. Had they simply kept pace with the increment of the population, their quota would have been 972,800. They have, therefore, exceeded their quota 303 per cent. Although the additions to the number of sittings in the several decades have varied considerably in amount, yet in none has the progress of these other denominations been otherwise than magnificent, and it has been made under, for the most part, adverse circumstances.

The numerical position of these denominations in 1801 was that of decided inferiority—they formed only 19·2 per cent. of the religious communities, estimated simply according to the ratio of sittings. But in all other respects, their inferiority of position was immeasurably greater than in that of mere numbers. For, as already stated, their members had no political or municipal status, were inadmissible to positions of public influence, and were told that their Dissent was schismatical in its religious, and factious or treasonable in its political aspect. They were withal "the poor of the land," owning few of its broad acres, and drawing none of its public emoluments. They inherited no venerable cathedrals and parish churches; had but few colleges, and those but scantily endowed. Their expenditure on religious edifices* and re-

* A striking illustration of the partiality which characterises the Legislature in its dealings with religious bodies is furnished in the fact that the members of the Church of England only have been allowed exemption from the brick and timber duties, in the erection of their places of worship. From 1830 to 1844 the drawback thus granted amounted to £293,021 11*s.* 6*d.* Prayer-books also are printed on paper duty free.

ligious ministrations was drawn from present incomes, the fruits of present toil. Extension with them implied costly self-sacrifice; sacrifice not of a pecuniary kind alone, but in respect to personal feeling, for, socially, Dissent was deemed low and unfashionable, and to be that was a more effectual bar to admission into certain circles of society than to be heretical or democratic.

The temper of the times, too, was decidedly adverse. In the first decade, that is, from 1801 to 1811, Toryism was in the ascendant, and ruled almost unchecked. What Toryism then was scarcely need to be told. Its creed was equal allegiance to the throne and the altar; and its rule of action, "Things as they are." It barely tolerated freedom of speech and of the press! *Ex officio* informations kept the Attorney-General in full employ, and green bags and gagging bills occupied as much of the time of Parliament as of late years has been wasted in the encounter of nearly balanced political parties. He was a bold man who ventured to depart from the most guarded phraseology condemnatory of the Administration, of the Courts of Law, or even of the Magisterial Bench. The very tribunals of justice were animated by intense anti-liberal sentiments, and woe to the unfortunate Dissenter whose ardent temperament brought him to their bar. The very liberty of the pulpit was brought into peril by the insidious proposal of Lord Sidmouth, and was only warded off by the resolute bearing of the whole Dissenting body, aided by a few noble men in the House of Commons.

Nor were matters much mended in the second decade. The distress consequent on the unwise speculations which followed the restoration of peace, and a re-opened commerce with Europe, aggravated by monetary difficulties, and a succession of bad harvests, led to a wild outburst of discontent, and to the agitation of the most extreme Radicalism, and even Republicanism. The Dissenters, strictly so called—namely, those who refuse all recognition of the State idea of a Church—by the very analogy of their principles as religionists, had always been ranged on the same side as the advocates of reform, whether administrative or legislative; and though most averse, from temperament, to the mode in which the operative classes urged

their political opinions, there was enough of sympathy between them to bring upon Dissenters a large share of the anger of the ruling powers.

And yet, under all these disadvantages, what did they effect? Mr. Mann shall answer in the following table, deduced from his Report (p. cxliv.):—

Increase of population, 1801 to 1821 . . .	33·5	per cent.
INCREASE OF SITTINGS—		
Wesleyan Methodists	233	„
Independents	60·2	„
Baptists	79	„

While the Church of England in the *thirty* years from 1801 to 1831—though in undisturbed possession of the whole administrative, legislative, and judicial power of the nation—had advanced its sittings only 18·6 per cent., the Independents had, in *twenty* years, augmented theirs 60·2 per cent., the Baptists 79 per cent., and the Wesleyan Methodists 233 per cent.!

It is unnecessary to enter into the details of progress during the successive decades from 1821 to 1851. It may be instructive, however, to place in juxta-position the sum of the efforts made by each of the religious denominations, and to attach to that the rate of *excess* or *deficiency pro rata* to the growth of the population:—

Denominations.	Sittings provided between 1801 and 1851.	Per centage of Deficiency or Excess *pro rata* to the growth of the Population. Deficiency per cent.	Excess per cent.
Church of England . . .	1,248,634	70	
Presbyterians	54,538	..	65
Independents	761,663	..	147
Baptists	571,054	..	212
Society of Friends . . .	27,086	58·4	
Unitarians	21,596	54	
Moravians	3,516	40	
Methodists, New Connexion	1,277,241	..	651
„ Old Connexion .	85,923	..	695
Calvinistic Methodists . .	192,936	..	230
Catholics	129,490	..	137
All others	151,902	..	328
All denominations other than the Church . . .	...	..	303

VOLUNTARYISM IN WALES.

The proofs of the potency of the Voluntary principle, afforded by the Census, would be incomplete—not in *cogency* or *sufficiency*, but in their full measure—without a particular reference to the case of Wales. The full details will be found in the County Tables C, but the figures admit of another mode of arrangement, more pertinent to the present argument.

North Wales in 1801 stood thus as to religious accommodation:—

	Sittings.	Proportion to all Sittings.
Church of England . . .	99,216 . .	75·2
All others	32,664 . .	24·8
Total	131,880 . .	100

In the fifty years following, the population increased from 252,765 to 412,114, or 63 per cent. To have kept up the ratio of sittings to population by each of these sections of religionists, the former should have supplied 62,505 sittings, and it did supply 16,614. The latter ought to have supplied 20,576, and it supplied 217,928! The Church of England fell short of its duty 73·5 per cent., and *all* other denominations exceeded them 960 per cent.! The ratio of sittings to population, which, in 1801, was 52·1 per cent. (5·9 less than the proper standard, according to Mr. Horace Mann), was, in 1851, 88·9—30 per cent. above it!

South Wales, in 1801, stood thus:—

	Sittings.	Proportion to all Sittings.
Church of England . .	133,514 . .	61·8
All others	82,443 . .	38·2
Total	215,957 . .	100

The population increased from 288,892 to 593,607, or 105·5 per cent. The quota of sittings required of the Church was 140,854: it provided 15,204. The other denominations ought to have provided 86,975: they provided 270,510. The Church of England fell short of its duty 89 per cent.; the other denominations exceeded it 211 per cent.! The ratio of sittings to population, in 1801, was 74·7 per cent., and in 1851, 84·5. Can the force of antithesis go further?

But these figures do not by any means convey all the instruction which is afforded by the Principality in respect to the effectiveness of the Voluntary principle.

The opponents of that principle, unable to deny that it has rendered great service to the community in large towns, usually insist on its utter insufficiency in thinly-peopled, scattered, and poor districts. Now Wales exactly answers to this description, being without manufacturing towns, having a sparse population, with, until lately, no railway facilities, and being greatly behind England in the possession of wealth and of social advantages. Yet it is in this portion of the kingdom, and this alone, that there exists the required amount of religious accommodation, and it is confessedly by Voluntaryism that that accommodation has been furnished. In other words, where it has been most severely tested there it has achieved its greatest work!

It is vain to endeavour to detract from the force of such a statement by asserting that Dissent has become numerically strong in Wales, because the Church has neglected its duty, seeing that the question in debate is whether, in the absence of State-support, religion would languish and the nation become heathen. In Wales the experiment has been partially made—the aid afforded by the State being alleged to be miserably small—and the result is that the population have become not heathens, but Dissenters! *

Neither is it material that the religious agencies in operation in Wales are of a ruder and less refined character than those of England. Whatever the defects of Welsh Nonconformity, it has adapted itself to the genius of the people; has made the best of the slender materials at its command; has furnished a literature as well as a religion; and has placed the morality of Welshmen on a par with that of the inhabitants of other portions of the kingdom. It is the testimony of an Episcopalian, that, "but for the efforts of Dissenters, Wales would have been a colony of the devil."†

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* According to Mr. Mann's method of computation, there were in Wales, at the most numerously-attended service, on the 30th March, 1851, 623,503 Dissenters, and 132,940 Churchmen, or a Dissenting majority of 490,563.

† Rev. William Howels, of Long Acre.

RECAPITULATION.

To recapitulate: Dissent in the course of fifty years had multiplied its sittings 303 per cent. above the increment of the population, while the Church of England had fallen short 70 per cent. of that increase. It had consequently filled up a great void in the amount of the accommodation for religious worship—that void being consequent on the inaction or inaptitude of the State-Church—and it had done this under every conceivable disadvantage. In no one county of England and Wales had its efforts fallen short—nay, in all it had very largely exceeded its quota—measured by the numbers of its several communities in 1801; and it had thus averted the calamity of a rapidly-augmented population, aggregated in dense masses, concurrently with as rapidly-diminishing means of religious instruction.

It may be objected—and there are statesmen and Churchmen from whom the objection would be only consonant with their ideal of a *true Church*—that the smaller accommodation afforded by the Church of England is of more value than the larger share contributed by all other religious denominations! But, admitting the objection, what conclusive proof does it afford of the utter absence of vital expansive power in the Established Church! and what an indictment does it constitute against those who, holding its offices and possessing its resources, have done so little to substitute their pure and apostolic doctrine and discipline for the alleged false teaching of unauthorized intruders!

It is not, however, this class of State-Churchmen to whom the foregoing proofs of the success of the Voluntary principle are addressed, but rather to those who hold the necessity of the State-endowment of religion—of making religion "part and parcel" of the political institutions of the land, in order to the preservation of its existence. This class comprises statesmen in general, of whatever political creed. With these the matter of creed or discipline is subordinate; their principle being to make the Church and State one, let the preponderating faith be what it may. These would endow Catholicism in Ireland, France, and Spain, Lutheranism in Prussia, and the Greek

Church in Russia. Given the creed of a nation—or the preponderating creed — they maintain it should be recognised and endowed by the State. Some of them would even endow all denominations, without distinction. Their fundamental idea is, that religion would "die out" if not thus sustained by the State.

Now, if ever a theory were subjected to a fair and complete trial, theirs has been during the last fifty years. A pressing necessity for the very aid which the State-Church ought to have supplied, and which, according to that theory, it alone could supply, was created by the extraordinary expansion of the population. The State-Church did not meet it; the non-endowed religious denominations did—and that, not in stinted and inadequate measure, but fully and everywhere! What other *experimentum crucis* can be required? There is only one form in which the experiment could be tried more decisively and conclusively — namely, by disconnecting the Episcopal Church of England from the State, and withdrawing from it all national resources, in order to see if the Church, as a religious institution, would live or die. Will they make that experiment, or will they be content to remain in the awkward argumentative dilemma of abiding by a theory which has been disproved by every test except one which they decline to apply?

THE CHANGED POSITION OF THE CHURCH OF ENGLAND.

A THIRD CONCLUSION, warranted by the Census, may be thus stated: In the course of the last fifty years, and in the order of descent, there has been a great change in the constituency of the Episcopal Church. The term "secession," in place of "change," would more directly express the facts which will now be presented; but its use, in the present instance, would not be strictly accurate—secession implying previous adhesion to the Church, whether from conviction or from the force of habit.

The population has doubled in the fifty years since 1801, but the sittings have increased only 30 per cent. If it be assumed that the number of actual adherents, propor-

tionately to the number of sittings, was the same in 1801 as in 1851, then it is clear that the increase of the adherents of the Church of England within the same period has only been 30 per cent. It follows, that 70 *per cent. of the descendants of those who in* 1801 *held the creed of the Church and conformed to it, are no longer of its communion,* but either are Dissenters, or have passed into the ranks of that large mass who are outside the pale of Christian fellowship in any form. The *inaction* of the Church for the thirty years, 1801 to 1831, left no other course but change or secession to very many whose immediate predecessors were of the Church, and by whom they had in childhood been conducted to its ministrations and ordinances. The Wesleyans, the Independents, the Baptists, or some other religious denomination, did provide the means of assembling for religious worship, and for the preaching of the word; and thus, by a natural and almost necessary process, whole families and neighbourhoods left the Church of their forefathers, and became, actually if not actively, Dissenters from its order and discipline and independent of its authority. That there has been secession in its positive form, there can be no doubt; but the actual serious *secession,* or *change,* of 70 per cent. since 1801, may be traced distinctly to the benumbing influence of State-support, which, by leading them to rely on something external to, and independent of, their own efforts, has stunted the growth of whatever was energetic in aim or action.

DISSENT FROM THE ESTABLISHMENT A GREAT FACT.

The FOURTH CONCLUSION established by the Census is, that Dissent is a GREAT FACT—that phrase being used in the conventional interpretation of it, as suggesting interchangeably the idea of either a fixed institution or a great power.

It is a fixed institution.—It was so even in 1801; but it has struck its roots far deeper into the substratum of society in the subsequent fifty years. It occupies a nearly threefold area, and embraces within its various organized communities nearly one-half of the worshipping population. It is not denied that, hitherto, in reckoning the comparative number of members or

adherents belonging to the Church of England and to Dissenting communities respectively, it has been customary to rank all as members of the former body who were not avowedly connected with the latter. If the Census of 1851 had effected nothing else it would have done much in destroying a method of enumeration so fallacious and unjust. The Bishop of Oxford, in expressing a hope that on future occasions attendance at places of worship would not be taken as the test of membership of religious communities betrayed a consciousness of the inevitable tendency of such a test to lessen the popular estimate of the strength of the Establishment. But on what pretence can an Establishment claim to exist, and to be invested with exclusive privileges, for the professed benefit of those who will not avail themselves of its services, and who, it is notorious, to a large extent regard its ministrations and its teachers with contempt or with ill-concealed disgust?

The common sense and the right feeling of the country will be likely to concur in the mode in which the Report of Mr. Mann disposes of this part of the question. He laments the fact that the class in question are living without the pale of religious ministrations; are, unhappily, in "no man's land;" and are open to annexation by any or all of the religious denominations; thus admitting, although not in express words, yet by a necessary implication, that those who do not avowedly belong to either the one or the other belong to neither. Those who first gather these outcasts around their standard may claim them, but no others can.

The mere possession of numbers, however, without any distinct organization, does not constitute a fixed institution. Each separate Dissenting denomination has its specific platform of belief, discipline, and operations; distinct enough to mark it with a peculiar character, but not to render impossible mutual recognition, and a large amount of co-operation in Christian effort.* Each comprises within its circle

* The following admirable passage from Mr. Mann's Report expands the statement in the text:—"The fundamental doctrines of the Reformation, as embodied in the standards of the Church of England, are professed and

many agencies, ministerial and lay, for preaching, the instruction of the young, the training of candidates for the higher departments of the ministry; and each has its societies for the diffusion of the gospel in other lands, and in the benighted districts at home. Every separate place of worship or of scholastic instruction is a centre round which moves a mass, larger or smaller, united by a common faith, working to a common end, the members of which are known to each other, and are knit together by many strong personal and social ties. Each denomination has more or less of a corporate or collective unity: the Wesleyans their Conference, with all its intricate machinery—the Independents and Baptists their Unions—the Friends their quarterly and yearly meetings. Most of them have their colleges for the education of ministers, their normal schools for teachers, and their day schools for elementary

preached by Presbyterians, Independents, Baptists, Methodists, and many minor sects, comprising more than nineteen-twentieths of the Nonconforming Protestant community; and though the different organization of these several bodies seems to present externally an aspect of disunion, probably a closer scrutiny will show that they are separated only as to matters whose importance, even if considerable, is not vital, and that thus they may, without excess of charity, be recognised as truly, though invisibly, united to the general church of Christ. Perhaps in a people like the English—trained to the exercise of private judgment and inured to self-reliance—absolute agreement on religious subjects never can be realized; and certainly if, at the trifling cost of a merely superficial difference, the ever various sympathies or prejudices of the people can obtain congenial resting-place, we scarcely can behold with discontent a state of things by which, at worst, external rivalry is substituted for internal disaffection; while this very rivalry itself—perhaps in part, and growingly, a generous emulation—tends to diffuse the gospel more extensively, since thus religious zeal and agency are roused and vastly multiplied. Rather, perhaps, we shall be led to recognise with some degree of satisfaction the inevitable existence of such co-operative diversity; and shall perceive with Milton, that 'while the temple of the Lord is building, some cutting, some squaring the marble, some hewing the cedars, there must needs be many schisms and many dissections made in the quarry and in the timber ere the house of God can be built: and when every stone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world; neither can every piece of the building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilitudes, that are not vastly disproportional, arises the goodly and graceful symmetry that commands the whole pile and structure.' "*

* Areopagitica; or, Speech for the Liberty of unlicensed Printing.

instruction; and all have their Sunday schools, their home and foreign missionary societies, besides contributing to the support of those noble institutions which are common ground for all. Without claiming to be perfect or infallible, they may be allowed to rejoice, and they do rejoice, that the great Master of all has marked their inadequate labours with his blessing. The sacrifice may be offered in conscious infirmity, but it has been accepted; for the fire has descended, and the incense of it has gone up to heaven.

It will be objected, doubtless, that, as an institution, Dissent is not *one*, but *many*.* Granted. But it is *one* just in that respect which is most important in relation to the Church of England as a State-Church—that no one of its many sections, however much they may differ on the vexed question of an Established Church, is at all likely to lose its distinctive character and separate existence by merging itself in that church, and quite as unlikely to become its advocates and upholders. The denominations which do not go the length of repudiating all State-aid are too deeply committed to a system of action and discipline which the Church cannot adopt to be admitted within its pale, if it were possible, which it is not, to destroy their present organization, and to fall into the mere rank and file of the Establishment; while those who assert the right of private judgment in religion, and the utter incompatibility of that right with State-control in any form, have too long and too chivalrously held their position to be likely ever to abandon it.

Dissent is a great power. It has the power of numbers, of wealth, of political and intellectual influence, and of no mean reputation in the walks of science, literature, and theology. In science, in literature, in theology, in pulpit eloquence, Dissent has had, and has yet, men whom the republic of letters reckons among its ornaments. By the force of mere numbers, it stands only second—if second at all—to the Establishment; and though unable to compete with its

* It is an obvious reply, that the Established Church, also, in spite of its seeming uniformity, is really composed of several sects, some of them violently discordant, held together only by the tie of attachment to the principle, or to the supposed advantages, of an Establishment.—See a memorable article on "Church Parties," in the "Edinburgh Review," of January, 1853, since republished separately.

members in wealth, in the circles of commerce and of manufactures Dissent has its thousands who are not surpassed in enterprise, ingenuity, and in social influence, by their brethren of the Establishment.* Neither need they shrink from comparison on the score of general intelligence, public spirit, or enlarged views of national policy, for it would be easy to show that the Dissenting bodies are now, and have been for the last twenty or twenty-five years, the strength of that party to whom the nation owes some of the greatest reforms, social and political, of the present century. Their efforts in the establishment of Sunday schools, in the diffusion of general education by means of British and denominational schools and Mechanics' Institutes, and in the removal of the stain of slave-holding from the national scutcheon—their hearty support of the Free-trade movement—their steady adherence to the principles of civil and religious liberty through evil and through good report—their constant and self-denying adherence to their principles, when adherence involved exclusion and proscription, justify their claim to rank in the van of social and political progress. As religionists they are in a decided majority in those great seats of commerce and manufactures where public opinion is most active, and, therefore, probably not the least enlightened and advanced, and they are the staff and strength of liberal principles in all the great constituencies, municipal and parliamentary.

In Table D will be found enumerated seventy-three of the principal cities and towns of England and Wales, from which it will be seen that the sittings provided by the Dissenters preponderate, taken as a whole, and including even the metropolitan cities and boroughs, in the proportion of 52·7 per cent. to 47·3. But if these latter cities and boroughs be

* The amount expended by the Dissenters, within the fifty years, in the erection of their places of worship, schools, &c., is no unimportant proof of their powers in a pecuniary point of view. On Mr. Baines' calculation, that 10,000 only of the 16,689 new places built since 1801 are separate buildings, they have, he thinks, expended fifteen millions sterling —about double the amount contributed for building churches; and that, too, without being assisted in the support of the ministry and the repairs of the edifices, as the Church of England is, by a revenue amounting to several millions annually.

excluded, the preponderance is still more decided, the details being as follows:—

67 Cities and Boroughs . . Population, 3,949,065.

	Sittings.	Per centage of Sittings.
Church of England . .	718,023	44·3
All others	924,161	55·7
Total	1,642,184	100

Not only in the boroughs does Dissent predominate, but in the leading counties also. The details previously given (page 45), show that in seven counties, containing a population of 5,454,121, the sittings provided by the Church of England are 1,228,410, and by all other denominations, 1,535,944; the per centage of the former to *all* sittings being 44·4 per cent., and of the latter, 55·6 per cent.

It must be noticed, further, that notwithstanding the great efforts made by the Church of England, the various Dissenting bodies are still proceeding at a rate considerably exceeding its rate of growth. According to Mr. Mann's tables, the increase of sittings by the Church, between 1841 and 1851, was 11·3; by the Wesleyan Methodists, 40·3; by the Independents, 24·9; and the Baptists, 27·7 per cent. Should these ratios continue, the Church of England will be in a minority of half a million of sittings in 1861. And what of the outlying millions who have not cast in their lot either with the Church or the Dissenters? They cannot be allowed to remain aloof. Whatever the causes may be which have hitherto repelled them or held them back from the doors of the Christian Church, they must be removed, though it may be as by the cutting off of a right hand, or the plucking out of a right eye, in that which offends or causes them to stumble. If the past is any true index to the future, the organization, discipline, and ministration of the several religious bodies, separated from the Church of England, are far better adapted to the wants of the masses than the services of the Established Church,* not to urge the fact that

* The suggestions contained in the report of a recent committee of Convocation, and numerous articles and letters in Church journals, urging the propriety of shortening and otherwise altering the services, indicate an increasing consciousness of the inaptitude of the Church system to meet the spiritual necessities of the great bulk of the people.

the Church of England has come to be identified, in the minds of the people, with resistance to all political change, and more especially to the concession of popular rights. Another census may record a more startling and emphatic verdict against the State-church principle than even that of 1851.

CONCLUSION.

The Census of Religious Worship will have been taken to but little purpose if it be not regarded as conveying practical lessons to the classes whom its disclosures specially concern, and if it fail to exert a corresponding influence on their future course of action.

How will the policy of statesmen be influenced by facts, the knowledge of which has on their part been self-sought?

Here is proof that the State, which has assumed the responsibility of providing the means of spiritual instruction for the entire nation, has left millions of the population as sheep without a shepherd, insomuch that even the vast superadded agencies of "unauthorized" bodies have been unable to supply its lack of spiritual service. Will the Legislature, in consistency with its avowed theory, hasten to exercise imperial authority, and to employ imperial funds for the occupancy of the dreary waste? Will it build new churches, multiply clergymen, and create endowments, so that, at least, the additional religious means shown to be needful shall be provided ere another generation has been swept off the stage of time? No! the members of the Church of England, and of the communities dissenting from that Church, will doubtless be roused to unwonted effort, but of the State it may be confidently predicted that it will do nothing beyond the narrow circle to which it now confines its ecclesiastical operations. It may distribute anew and more providently *existing* funds, but it will invest no more national property in the spiritual enterprise. It may redistribute its clerical forces, appoint additional bishops, endowed either by voluntary munificence or by curtailment

of other ecclesiastical incomes. It may, with the utmost difficulty, so adjust the present machinery as to bring it to a higher point of efficiency, and to give freer play to the spontaneous zeal and liberality of the individuals of whom the Church of England is composed. But that, going beyond this, it will even so much as contemplate a scheme of Church extension such as — on the principle of State-Churchmen*— ought to be the natural corollary of the last Census, no one conversant with the state of public opinion will venture to anticipate.

We have, therefore, reached a point at which the Establishment principle fairly breaks down. Be the cause what it may, it CANNOT be called into requisition when the spiritual exigencies of the people being, for the first time, ascertained with painful precision, the strongest case has, on the assumption of its soundness, been made out for its extended application. No party, either in or out of Parliament, can entertain a hope that the Established Church will—in its legislative aspect—gain in strength and in capacity of extension. On the contrary, its supporters have already to struggle even for the maintenance of "things as they are." They volunteer pledges of hostility to all *new* ecclesiastical grants, that they may with a better grace stand by those already in existence. They would—such is their language—equally with Voluntaries, regard as a misfortune the creation of ecclesiastical establishments in the *colonies*.† If legislating for the mother country even, *de novo*, they would be prepared to accept the voluntary theory — an acceptance which, say they, is now rendered impossible by the prescriptive position of the Establishment, and the intricacy of the ties uniting it with all the national institutions. "Thus far shalt thou come, but no further," is,

* "We have already urged, nor can we shrink from the position, that the furnishing such a supply of Christian administration, as far as it be possible, is the bounden duty of every professedly Christian ruler. He has no right, no liberty, to leave multitudes of his people to perish for lack of knowledge, if it be in his power to provide and send out pastors and teachers. It is among his highest and most imperative responsibilities to do his utmost for this greatest and most important want of his people."—*Essays on the Church.*

† See debates on the Colonial Clergy Disabilities Bill, 1853 and 1854.

therefore, their self-imposed restraint on the action of a system hitherto lauded without stint and alleged to be applicable without limit.

But can it, in reason, be expected that this will be a permanent phase of the Establishment question? Will it be possible long to defend such a position against the searching logic of opponents, or even of popular common-sense? It has been already clearly shown that the process which has resulted in the state of things indicated by the Census has been continuous and cumulative during the whole of the present century. The population has continued to grow beyond the provision made by the State-Church in its capacity *as* a State-Church. Other religious bodies have, year by year, increasingly shared its assumed responsibility, until at length they may challenge comparison in respect to the number and efficiency of their instrumentalities for influencing the minds and affections of the community. And almost all that will yet be effected to supply the existing deficiency, will assuredly flow from the adoption of the voluntary principle, both within and without the pale of the Establishment. That Establishment will, therefore, become more and more "out of joint" with the times; and as the primary principle on which it rests, viz., that it is needful for the sustenance of religion that it should be supported by the civil power, is demonstrated to be delusive, some new and more consistent basis of legislative action will be imperiously demanded. No policy, however quiescent or however circumspect, will long avert such an issue. Events—stronger than cabinets or parliaments—will accumulate difficulties by which statesmen will be drifted on to a practical solution of the problem. Each session of Parliament will bear its crop of incidents,* perplexing to all but those who, having principles

* The "Christian Spectator" of September, 1854, after giving a list of twenty-four ecclesiastical or semi-ecclesiastical measures submitted to the House of Commons in the session of that year, adds:—"These bills, however, do not embrace all the topics of the same class which engaged the attention of the Commons. Mr. Serjeant Shee asked leave to introduce a bill redistributing the Irish Church Revenues, which was not refused until after three small debates—Mr. Chambers' motion for a Select Committee on Convents, and subsequent nomination of the Committee, led to a series

well defined and capable of permanent application, are prepared to apply them with an unfaultering hand. If, therefore, it has been customary to regard the Establishment as affording "oil to grease the wheels of Government, that the machine of State may move on more smoothly,"* politicians have egregiously blundered, and will suffer from the retributive results.

A consciousness of these altered circumstances, and, in part, of the injustice involved in existing arrangements, has led not a few liberal politicians to desire to extend the area of the Establishment principle by endowing with public money the clergy of the several sects. But it will be as impossible to realize such a scheme as to preserve the present Establishments intact. For, not to insist, among other obvious objections, on the certain refusal of some of the leading Protestant Dissenting bodies to allow their ministers to become State-stipendiaries, a proposal to endow the Roman Catholic clergy would ensure the destruction of any administration or party from whom it might emanate. The increased endowment of Maynooth College shadowed forth such a latitudinarian policy, and already that

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of hot discussions, by which he was ultimately baffled. The provision in the Middlesex Industrial School Bill for the appointment of Roman Catholic chaplains, allowed by the Commons after a debate and division, was disallowed by the Lords, and again debated, though not insisted upon, in the lower House. Out of this and the rejection of a vote for Romish chaplains in the estimates grew a retaliatory attack on Protestant chaplains in lunatic asylums on a vote in the miscellaneous estimates. The annual educational vote was met by a proposal of Mr. Miall to reduce the amount, issuing in the understanding that the working of the Privy Council machinery shall be referred to a committee next session. The Revenue Charges Bill unexpectedly led to a sharp attempt to restore the Maynooth Grant to the annual estimates, and to two debates and divisions. The estimates elicited several comparatively unimportant conversations, together with a regular attack on the Irish *Regium Donum*. Sir J. Pakington made two or three abortive efforts, which were sustained in the Lords, to obtain redress for the Bishop of New Zealand, from whom a grant of £600 a-year had been withdrawn without notice. Mr. Heywood's motion for printing the alterations in the Prayer-book proposed by the Commissioners in 1689 was not acceded to without resistance. And Mr. Bennett's escapade in re-marrying a couple of Dissenters would have consumed a night, if, towards the close of the session, one could have been found for the purpose. Finally, of 232 divisions, 46, or one-fifth, arose out of the bills and incidents just enumerated."

* Blackwood's Magazine, Nov. 1830.

initial act has aggravated the embarrassment it was intended to mitigate.

There remains, therefore, but one alternative for the contemplation of statesmen, and that is, the adoption of Voluntaryism as the abstract principle on which to base the future legislation of the country, and the devising of measures by which that principle may be so practically applied, as to reverse the national policy, with a due regard to equitable and prescriptive claims, and without imperilling any of the national interests. The alternative is a large one, and may startle those who have never regarded its adoption as likely, or even possible. But it is designed to meet an evil of equal magnitude, and when transferred from the region of abstractions into the category of practical measures, will be regarded with composure, if not complacency. It will be no doubt an afflictive prospect to those who prize an Establishment as securing to them wealth, patronage, and political influence, and, in a lesser degree, to the class who are ever disconcerted at changes at variance with precedent, or not squaring with official convenience. The former may protract the struggle, but it will end in their discomfiture. The latter may learn from the entire tenour of modern English history that a great idea once adopted by the people must soon find an embodiment in the legislation of its rulers.

How should the figures of the Census influence the Members of the Church of England?

In so far as they cherish the principle of an Establishment they may with reason be disappointed at the loss of *prestige* which their Church has undoubtedly sustained, and may be alarmed at the probable results; but to such as are chiefly solicitous for the Church's welfare as a spiritualizing agency, the Census is even a hopeful and assuring document. For if by displaying the might and mastery of the Voluntary principle it dispels the well-nursed delusion that in the absence of State-aid Christianity would "die out of the land," it also demonstrates the availableness to their own denomination of the same principle, and the vast power of self-extension which it places in their hands. Their short-comings of the first thirty years of the half-century have been filled up by its agency during the last twenty; and not only is there evidenced a strong hold

in the Episcopalian system on the public mind, there is also in the growing population, and the classes yet unreached by religious influences, a new and wide field for its more vigorous action. It needs only to be relieved from the pressure of State-control—the necessary accompaniment of State-patronage—to exhibit a momentum of Christian energy far more reliable for the permanent support and continual extension of its ministra tions, than any amount of assistance to be derived from powers of taxation, or a share in the distribution of the national revenues.

It is conceived that Church-taxation is a thing generally given up, and which must very speedily be abolished. But there are those who appear to think this a sufficient sacrifice to entitle the Church to future freedom from State-control, while retaining the large possessions which it has derived from the national bounty. Such was not the conclusion of our most philosophical historian. "The supremacy of the legislature," says Hallam, "is like the collar of the watch-dog, the price of food and shelter, and the condition upon which alone a religious society can be endowed by a prudent commonwealth." The case is more than one of mere prudence. Every community, as well as every individual, lies under a responsibility for the use made of its means; and it cannot escape that responsibility by placing them in the hands of others, without an adequate guarantee. In no community is this so strictly applicable as in the English nation; for in no other, in which national funds are applied to religious purposes, can so large a proportion of the people exercise an appreciable influence on the course of legislation, and share in the responsibility of the national power. As long as a single acre of glebe land, or a single shilling of tithe-rent charge, is held by a dignitary or clergyman of the Church of England, so long will he be a State officer, and his church be amenable to the jurisdiction of Parliament.

Coercion and spontaneity are incompatible powers. During the last twenty years, the latter has done, undoubtedly, great things for the Church, but less than for the Dissenters, because of the repressive influence of the former. Voluntaryism can never put forth its full strength while harnessed to the lumbering

car of an Establishment. As zeal is kindled, and activity diverges from the beaten track, legal and prescriptive hindrances will present themselves with increasing frequency. A parliamentary readjustment will be felt to be a growing necessity, and yet, at the same time, a consciousness that "Parliament less and less identifies itself with the Establishment,"* will render its intervention a constant occasion of embarrassment and dread.

The debate in the House of Lords (May 11, 1854), on Lord Harrowby's proposal to meet the spiritual destitution of the country by means of State-aid, indicates the depth of the impression made by the Census on high functionaries and dignitaries, and the important change of opinion it has already been the means of effecting. A few years since the proposal would have been approved, if not adopted; but on this occasion Earls Aberdeen and Nelson, and the Bishop of Oxford, deprecated, in the strongest terms, any application of the public resources to the purposes of church extension, as likely to repress the spirit of liberality now called forth, "by pointing the minds of men to the wrong quarter to which to look for relief."† Let their lordships dive a little deeper into the philosophy of the subject, and they will find that the existing provision made by the State is open to precisely the same objections as those urged against an increase of the amount.

Let Churchmen elect the right, and they will also elect the expedient course. "Let them anticipate the future. Let them, in dependence upon God, frame the plan of a free church, separate from, and independent of, the State, having its own bishops, and ministers, and forms of ordination. . . . . Should their worst fears be realized, churches would have to be built, endowments provided, and a proper maintenance secured to the ministers appointed to them; and, be assured, the laity would not be lukewarm in such an emergency. In defence of the truth, and in upholding the honour of Christ, they would not be behind their ministers. . . . . For the purpose of establishing a better state of things, and promoting what they believed to be the cause of truth, they would, like David's people of old, 'with perfect heart offer willingly' and largely,

* Earl of Harrowby. † Bishop of Oxford.

so that, in a short space of time, no faithful minister would be without a church, or a people ready to be partakers with him in the afflictions of the gospel. Let the clergy lead in the path of duty, and their people will follow. Let them trust their people, and they will have no reason to fear. Let them lift up Jesus, and to him will the gathering be of a people made willing in the day of God's power."*

It cannot, it is hoped, be needful to point out at any length the *practical lessons to be derived from the Census by Dissenters.*

They are entitled to exult in the proved power of their principles as Nonconformists, but, as Christian men, their joy will be chastened by the knowledge that so great a number of their countrymen are, as yet, untouched by religious instrumentalities of any kind. Such a discovery may well quicken their zeal, that, as the heart is moved with pity, the hand may be stretched forth in prompt and vigorous action. But, as the pledged advocates of Voluntaryism, their position is novel, and not without its dangers. On the one hand, they may be tempted to rely on the mere figures of the Census as sufficient to produce conviction in the minds of Churchmen, forgetful of the necessity of efforts to force them upon the attention—to bring out their full significance—to show their bearing on a wide range of inquiry—and, still more, to awaken the conscience, as well as to convince the judgment. On the other hand, seeing the experimental evidence against State-patronage of religion to be thus conclusive, Voluntaries may be induced to place their reliance on the argument derivable from numerical strength, to the neglect of the primary principles, the assertion and embodiment of which have produced the results over which they rejoice. The casuistry of statesmen and ecclesiastics will yield an abundance of arguments in favour of a Church established by law, co-existent with numerous unendowed religious bodies, and even with the presence of a flourishing Voluntaryism within the pale of the Established body. Such reasoning must be met by other weapons than the Census will supply; and, while that document is pressed into the service of the Voluntary party in

* The Church of England in danger. A letter to the Vicar of Islington, by a Layman of the Church of England.

struggles to remove one by one the civil disadvantages under which they are placed by the existence of an Establishment, they have to remember that far higher than personal considerations should induce them to keep steadily in view the abolition of that Establishment as their ultimate aim. The final triumph of their principles will be effected as the result of the general recognition of their truth. Too many and too powerful interests are bound up with the Establishment—the prejudices and the fears enlisted on its behalf are too deep-rooted, to justify an expectation that the liberation of religion from State-patronage and control will be the result of less than the strong conviction of the religious classes, manifesting itself in connexion with popular pressure arising from a sense of the injustice and the social and political injuries of which a Church Establishment is the source.

"It is the object of the Voluntary Church party to obtain this freedom. For this purpose they demand that religion shall be withdrawn from the sway of Government, and are willing that every means should be taken to confine it, henceforth, to its own province. Late as has been their appearance, their numbers and influence are already great, and are rapidly increasing. Nor is this wonderful. The plan they propose is characterised by the simplicity of true wisdom, is recommended by its justice, and, above all, is sanctioned by Christianity. That man is not responsible for his belief to his fellow-men—that it is unjust and cruel to tax one citizen for the religion of another—that it is impious to maintain Christianity by force; these are the truths they proclaim, and the intellect and hearts of an enlightened and free people are assenting to them with alacrity and joy. Let them proceed undismayed by difficulties; or, if they will come, by dangers in their high enterprise—sustained, first of all, by the hope of delivering Christianity from her long thraldom; next, by the prospect of happiness and honour to their native country, which seems to have been chosen by Providence to be the depository of its best gifts, and the stage on which mighty dramas should be played for the instruction of mankind." *

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* Dick's Dissertation on Church Polity.

TABLES.

A.—Sittings possessed by the Church of England, and by all other Religious Denominations, in 1801 and 1851 respectively—Number of Sittings added by each, and Per Centage of such respective Additions to the Total of both for each . . . . . *Page* 83

B.—Population in 1801 and in 1851—Rate of Increase per cent. of Sittings provided by the principal Religious Denominations—Per Centage of Excess or Deficiency relatively to Increase of Population—Proportion of Church of England and other Denominations in 1801 and 1851, and of all to the Population . *Page* 84

C.—Places and Sittings in each County belonging to each Denomination in 1801 and 1851 respectively—Increase of Sittings and of Population, and Proportion of Sittings to Population . *Page* 85

D.—Population in the principal Cities and Boroughs of England—Sittings provided by the Church of England and other Religious Denominations—Their Proportion to all Sittings, and Per Centage of all Sittings to Population—Population of Cities and Towns in which the Church of England and other Denominations respectively predominate. . . . . *Page* 108.

EXPLANATION OF TABLES A & B.

THE headings of the Tables are so copious, and so frequent reference is made to them in the text, that further explanation is needed only as to the *principle* on which the number of places of worship and the number of sittings belonging to each of the religious bodies in 1801 has been calculated. The returns to the inquiries of the Census Commissioners are incomplete as to the dates of the erection of churches and chapels, to the extent of 4,546 buildings; of which number 2,118 belong to the Church of England. Mr. Mann adopted the following plan in order to distribute these 4,546 with proximate accuracy — that is, he assigned a number to each of the six intervals of the Census, "according to the proportion which the number actually assigned to each of those intervals bore to the total number having date assigned at all." This plan appears the only one practicable, and if it be an error, it is, perhaps, equally so as respects all the sections of the Christian Church. It has been adopted in the Tables, and the figures in the first column of the County Table (C) show the result. Those figures, however, only show the number of places of worship — not the sittings. About these the returns are silent, and Mr. Mann does not provide any help to a solution of the difficulty beyond a calculation of the number of sittings for all England and Wales. That calculation proceeded on the assumption that the average sittings to each place of worship was the same in 1801 as in 1851; an assumption which *could* only be correct on the improbable supposition that the proportion of the churches and chapels in each county to the total number of churches in all England and Wales was the same in 1801 as in 1851; and, further, that the churches and chapels built since 1801 were neither larger nor smaller than those previously erected. But if these improbable coincidences had actually taken place the number of sittings in the counties individually could not be arrived at by taking the average of all England and Wales for each. Error, and very serious error, would have resulted from this process. One instance will suffice. The average number of sittings in the churches of the Establishment in 1851 was 377. In 1801 the number of churches in South Wales was 554, and in 1851, 615. The actual sittings in the latter year were 148,718; but if the number of churches in 1801 be multiplied by 377 — the average sittings in 1851 for all England and Wales — the result is 186,698; or, 37,980 *more* than in 1851! It was necessary, in order to avoid such startling errors, to take the average sittings in each county, denomination by denomination, as the best course open when absolute data could not be had. The necessity for the adoption of the rule will be apparent when it was stated that the sittings in the churches of England vary from a minimum of 224 in Herefordshire to a maximum of 840 in Middlesex; and other denominations in proportion. The total result by this method shows that the average size of the churches of the Establishment was greater in 1851 than in 1801; the total sittings belonging to the Establishment in 1801 being shown to be upwards of 230,000 less than Mr. Mann's estimate, based on the average of 1851.

Showing the Populatio[illegible]uch of the Counties therein; also the Increase per cent. of the Sittings pr[illegible] Deficiency in such Supply, relatively to the Increase of the Population, by[illegible]d 1851; and the Proportion of the total Sittings in 1801 and 1851 resp[illegible]

COUNTY.	PO[illegible] 180[illegible]	Excess or [illegible] of Increase [illegible]s relatively [illegible]ion. All others, Excess.	Proportions, 1801 and 1851. Ch. of Eng. 1801	Ch. of Eng. 1851	All others. 1801	All others. 1851	Sittings to Population. 1801	Sittings to Population. 1851	COUNTY.
Bedford	63,[illegible]	375	83·5	48·8	16·5	51·2	79·3	72·1	Bedford.
Berks	110,[illegible]	420	84·6	62·7	15·4	37·3	63·8	65·5	Berks.
Bucks	108,[illegible]	910	88·1	57·5	11·9	42·5	62·8	71·4	Bucks.
Cambridge	89,[illegible]	370	86·6	53·5	13·4	46·5	74·6	60·3	Cambridge.
Chester	192,[illegible]	333	77·7	48·5	22·3	51·5	44·9	56·8	Chester.
Cornwall	192,[illegible]	972	81·2	36·6	18·8	63·4	49	78·8	Cornwall.
Cumberland	117,[illegible]	238	75·8	53·2	24·2	46·8	56·1	56·7	Cumberland
Derby	161,[illegible]	507	79	46·1	21	53·9	51·2	65·7	Derby.
Devon	340,[illegible]	740	88·7	58·5	11·3	41·5	63·9	67·3	Devon.
Dorset	114,[illegible]	440	87·6	65·8	12·4	34·2	83·9	77·7	Dorset.
Durham	149,[illegible]	290	69·6	37·7	30·4	62·3	34·5	47	Durham.
Essex	227,[illegible]	260	82	61·6	18	38·4	69·2	65·1	Essex.
Gloucester	250,[illegible]	309	82	56·2	18	43·8	65·3	64·1	Gloucester.
Hereford	88,[illegible]	1,370	92·9	71·7	7·1	28·3	61·4	66	Hereford.
Hertford	97,[illegible]	270	80·1	57·4	19·9	42·6	57·7	57·5	Hertford.
Hunts	37,[illegible]	217	79·2	54	20·8	46	85·5	73·5	Hunts.
Kent	308,[illegible]	278	88	65·3	12	34·7	65·5	53·5	Kent.
Lancaster	673,[illegible]	114	69	47·6	31	52·4	38·7	40·4	Lancaster.
Leicester	130,[illegible]	353	82	52·9	18	47·1	74·7	72·4	Leicester.
Lincoln	208,[illegible]	550	88	52·7	12	47·3	82·9	77	Lincoln.
Middlesex	818,[illegible]	125	73·9	59·8	26·1	40·2	28·2	31·3	Middlesex.
Monmouth	45,[illegible]	320	80·3	31	19·7	69	79·4	71·3	Monmouth.
Norfolk	273,[illegible]	780	90·5	60·2	9·5	39·8	74·1	70·4	Norfolk.
Northampton	131,[illegible]	355	83·4	57·9	16·6	42·1	81·8	75·5	Northampton.
Northumberland	168,[illegible]	180	64·6	37·2	35·4	62·8	48·7	49·2	Northumberland.
Notts	140,[illegible]	397	81·4	47·4	18·6	52·6	58·3	60·1	Notts.
Oxford	111,[illegible]	600	90	68·4	10	31·6	70·4	68	Oxford.
Rutland	16,[illegible]	340	87·4	72·1	12·6	27·9	90	80·5	Rutland.
Salop	169,[illegible]	2,010	92·8	63	7·2	37	53·2	66	Salop.
Somerset	273,[illegible]	510	86·3	60·3	13·7	39·7	66·5	67·7	Somerset.
Southampton	219,[illegible]	412	87·8	63·4	12·2	36·6	61·7	59·2	Southampton.
Stafford	242,[illegible]	432	85·6	53·9	14·4	46·1	44·7	49·9	Stafford.
Suffolk	214,[illegible]	320	85·6	64·8	14·2	35·2	84	73·9	Suffolk.
Surrey	268,[illegible]	91	77·5	63·7	22·5	36·3	36·6	34·9	Surrey.
Sussex	159,[illegible]	180	88·3	69·5	11·7	30·5	77	56·6	Sussex.
Warwick	206,[illegible]	220	84·8	59·6	15·2	40·4	53·5	45·4	Warwick.
Westmoreland	40,[illegible]	680	86·2	62·2	13·8	37·8	61·5	68·4	Westmoreland.
Wilts	183,[illegible]	690	84·2	59·9	15·8	40·1	67·5	77	Wilts.
Worcester	146,[illegible]	297	85·6	60·3	14·4	39·7	61·4	53	Worcester.
York, East Riding	111,[illegible]	323	78·9	45·1	21·1	54·9	72	71·8	York, East Riding.
York, City	16,[illegible]	..	100	51·6	48·4	66·5	66·5	65·2	York, City.
York, North Riding	158,[illegible]	930	76·2	46·5	23·8	53·5	57·3	86·2	York, North Riding.
York, West Riding	572,[illegible]	186	64·1	39·7	35·9	60·3	44·4	54·7	York, West Riding.
North Wales	252,[illegible]	960	75·2	31·6	24·8	68·4	52·1	88·9	North Wales.
South Wales	288,[illegible]	211	61·8	29·6	38·2	70·4	74·7	84·5	South Wales.
Total, Eng. and Wales	8,892,[illegible]	303	80·8	52	19·2	48	56·6	57	Total, Eng. and Wales.
	1	20	21	22	23	24	25	26	

TABLE C.

Religious Denomination.	County of Bedford. Population 1801 ..... 63,393. 1851 ..... 124,478. Increase per cent., 96. Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	County of Berkshire. Population 1801 ..... 110,480. 1851 ..... 170,065. Increase per cent., 54. Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.
Church of Eng..	127	41,783	133	43,842	5	176	59,664	206	69,868	17·1
Presbyterians ..										
Independents ..	4	1,296	19	6,155	375	12	3,384	34	9,598	184
Baptists	16	4,336	55	14,902	244	16	3,632	41	9,306	156
Soc. of Friends..	3	622	3	622		3	564	5	944	68
Unitarians	..	..	..	..	..	1	220	1	220	
Moravians	2	560	3	840	50					
Wesley. Metho.										
Original Con..	3	645	78	16,736	2,490	15	2,160	72	10,372	380
New Con.										
Prim. Metho...	..	..	18	2,490		..	..	53	7,163	
Bible Christ...										
Metho. Assoc..										
Indep. Metho..										
Wes. Reform..										
Calv. Metho...	..	..	..	..	..	..	..	4	1,000	
Roman Catholics	1	21	1	21	..	2	396	6	1,192	200
All others	3	735	17	4,163	467	4	528	13	1,716	225
Total.....	159	49,998	327	89,771	79·5	229	70,548	435	111,379	58

Increase per cent., 2,880. Sittings .. 1801 .... 645; 1851 19,226

Increase per cent., 758. Sittings .. 1801 .... 2,160; 1851 18,535

BEDFORDSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	2,059	5·2
Other Denominations	37,714	94·8
Total	39,773	100

Proportion of Sittings to Population.

	Per cent.
In 1801	79·3
In 1851	72·1

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
3,215 to 45,929	459

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	83·5	48·8
Other Denominations.....	16·5	51·2
Total	100	100

BERKSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	10,204	25
Other Denominations	30,627	75
Total	40,831	100

Proportion of Sittings to Population.

	Per cent.
In 1801	63·8
In 1851	65·5

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
10,884 to 41,511	281

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	84·6	62·7
Other Denominations.	15·4	37·3
Total	100	10

Religious Denomination.	County of Buckingham. Population 1801 ..... 108,132. 1851 ..... 163,723. Increase per cent., 51. Number of places of worship and sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings, per cent., 1801 to 1851.		County of Cambridge. Population 1801 ..... 89,346. 1851 ..... 185,004. Increase per cent., 107. Number of places of worship and sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings, per cent., 1801 to 1851.	
Church of Eng..	201	59,898	226	67,247	12·3	Increase per cent., 1,563.	169	57,791	176	59,703	3·5	Increase per cent., 4,470.
Presbyterians ..												
Independents ...	20	3,960	56	11,091	180		12	3,852	38	12,195	216	
Baptists	5	1,165	72	16,796	1,342		15	3,780	72	13,168	380	
Soc. of Friends..	8	1,183	8	1,183	..		3	440	3	440		
Unitarians	..	..	..	..	..		..	..	2	330		
Moravians												
Wesley. Metho.												
Original Con..	6	972	81	13,185	1,257	Sittings .. 1801 .... 1,112; 1851 18,482	2	412	57	11,764	2,740	Sittings .. 1801 .... 412; 1851 18,949
New Con.....												
Prim. Metho..	..	..	36	4,509	..		..	..	39	5,105		
Bible Christ...												
Metho. Assoc..												
Indep. Metho..												
Wes. Reform..	..	..	3	648	..		..	..	5	1,430		
Calv. Metho...	1	140	1	140	..		..	..	1	550		
Roman Catholics.	..	..	4	527	..		1	116	3	350	200	
All others	5	660	12	1,588	140		1	202	8	1,618	700	
Total.....	246	67,978	499	116,914	72		203	66,593	404	111,653	68	

BUCKINGHAMSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	7,349	.. 15
Other Denominations.....	41,587	.. 85
Total	48,936	100

Proportion of Sittings to Population.

	Per cent.
In 1801	62·8
In 1851.....	71·4

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
8,080 to 49,667	515

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	88·1	57·5
Other Denominations	11·9	42·5
Total.....	100	100

CAMBRIDGESHIRE.

Total Increase in Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	1,912	.. 4.2
Other Denominations	43,148	.. 95·8
Total.....	45,060	100

Proportion of Sittings to Population.

	Per cent.
In 1801	74·6
In 1851	60·3

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
8,802 to 51,950	490

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	86·6	.. 53·5
Other Denominations	13·4	.. 46·5
Total.....	100	100

COUNTY OF CHESTER.

Population { 1801 ..... 192,309. 1851 ..... 455,533.
Increase per cent., 137.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	139	67,137	252	125,652	87	Increase per cent., 1,168.
Presbyterians ..	..	..	5	2,157		
Independents ..	15	4,980	66	21,909	340	
Baptists	6	1,336	31	7,176	419	
Soc. of Friends..	6	1,536	10	2,567	67	
Unitarians	10	2,480	14	3,976	60	
Moravians	1	246	3	738	200	
Wesley. Metho.						
Original Con...	24	5,328	188	41,873	686	Sittings .. 1801 .... 6,569; 1851 83,245
New Con.	3	1,038	29	10,043	870	
Prim. Metho...	..	..	135	20,566	..	
Bible Christ...	..	..	..	..	..	
Metho. Asso...	..	..	50	8,320	..	
Indep. Metho..						
Wes. Reform..	..	..	..	..	..	
Calv. Metho. ..	1	203	12	2,443	1,100	
Roman Catholics.	2	734	17	6,249	750	
All others	5	1,366	21	5,304	288	
Total	212	86,434	833	258,973	199	

COUNTY OF CORNWALL.

Population { 1801 ..... 192,281. 1851 ..... 354,119.
Increase per cent., 84.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	198	76,428	265	102,341	34	Increase per cent., 1,217.
Presbyterians ..						
Independents ..	16	3,920	37	9,067	131	
Baptists	2	474	25	5,934	1,150	
Soc. of Friends..	3	672	12	2,687	300	
Unitarians	..	..	2	200		
Moravians						
Wesley. Metho.						
Original Con...	48	11,472	412	99,602	768	Sittings .. 1801 .... 11,793; 1851 155,389
New Con.	..	..	3	1,530		
Prim. Metho...	..	..	38	7,616		
Bible Christ...	..	..	182	27,263		
Metho. Asso...	..	..	93	17,418		
Indep. Metho..						
Wes. Reform..	..	..	6	996		
Calv. Metho. ..	1	321	3	964	200	
Roman Catholics.	2	376	7	1,319	250	
All others	4	444	19	2,117	375	
Total	274	94,107	1,104	279,054	196	

CHESHIRE.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England	58,515	33·9
Other Denominations	114,024	66·1
Total	172,539	100

Proportion of Sittings to Population.

	Per cent.
In 1801	44·9
In 1851	56·8

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
19,297 to 133,321	590

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	77·7	48·5
Other Denominations.....	22·3	51·5
Total	100	100

CORNWALL.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England	25,913	14
Other Denominations.....	159,034	86
Total	184,947	100

Proportion of Sittings to Population.

	Per cent.
In 1801	49
In 1851	78·8

Increase of Sittings provided by all Denominations excluding the Church of England.

Sittings.	Per cent.
17,679 to 176,713	900

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	81·2	36.6
Other Denominations.....	18·8	63·4
Total	100	100

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RELIGIOUS DENOMINATION.	COUNTY OF DURHAM. Population { 1801 ..... 149,384. 1851 ..... 388,361. Increase per cent., 160.						COUNTY OF ESSEX. Population { 1801 ..... 227,682. 1851 ..... 368,187. Increase per cent., 62.					
	NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.		NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	88	35,904	169	68,958	92	Increase per cent., 1,005.	379	129,239	433	147,807	14·3	Increase per cent., 2,660.
Presbyterians ..	5	2,340	14	6,550	180		52	18,512	134	47,809	158	
Independents ...	3	1,128	25	9,397	733		16	4,416	59	16,392	269	
Baptists	6	1,656	21	5,797	250		10	3,320	19	6,319	90	
Soc. of Friends..	3	834	9	2,505	200							
Unitarians	2	540	3	810	50							
Moravians												
WESLEY. METHO.												
Original Con..	26	6,344	192	46,851	638	Sittings .. 1801 .... 7,460; 1851 82,452	2	376	63	11,942	3,080	Sittings .. 1801 .... 545; 1851 15,037
New Con.....	4	1,116	19	5,317	377							
Prim. Metho..	..	..	113	22,471	..		..	..	24	2,419		
Bible Christ...												
Metho. Assoc..	..	..	20	5,812	..		..	..	1	128		
Indep. Metho..												
Wes. Reform..	..	..	7	2,001	..		..	..	2	210		
Calv. Metho...							1	169	2	338	100	
Roman Catholics.	4	960	20	4,816	400		3	783	9	2,354	200	
All others	5	765	9	1,382	81		4	824	20	4,131	400	
TOTAL.....	146	51,587	621	182,667	254		467	157,639	766	239,869	52	

DURHAM.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England	33,054	25·2
Other Denominations	98,026	74·8
Total.....	131,080	100

Proportion of Sittings to Population.

	Per cent.
In 1801	34·5
In 1851	47

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
15,683 to 113,709	625

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	69·6	37·7
Other Denominations.....	30·4	62·3
Total.....	100	100

ESSEX.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England	18,568	22·6
Other Denominations ...	63,642	77·4
Total.....	82,210	100

Proportion of Sittings to Population.

	Per cent.
In 1801	69·2
In 1851	65·1

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
28,400 to 91,952	224

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	82	61·6
Other Denominations	18	38·4
Total.....	100	100

Religious Denomination.	COUNTY OF GLOUCESTER. Population { 1801 ..... 250,723. 1851 ..... 457,399. Increase per cent., 82.						COUNTY OF HEREFORD. Population { 1801 ..... 88,436. 1851 ..... 115,489. Increase per cent., 31.					
	Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.		Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	352	134,112	433	165,003	23	Increase per cent., 709.	225	50,400	243	54,590	8·3	Increase per cent., 1,990.
Presbyterians ..												
Independents ..	26	9,594	96	35,439	269		6	864	20	2,892	235	
Baptists	25	6,700	102	27,325	308		2	470	16	3,765	700	
Soc. of Friends..	10	2,670	12	3,183	19		3	786	4	1,050	33	
Unitarians	6	1,548	7	1,805	17							
Moravians	2	520	3	780	50		1	160	2	320	100	
Wesley. Metho.												
Original Con..	19	4,294	114	31,505	634	Sittings .. 1801 .... 6,014; 1851 48,683	3	321	44	4,716	1,370	Sittings .. 1801 .... 514; 1851 10,746
New Con.												
Prim. Metho..	..	..	30	3,401	..		..	..	71	5,064		
Bible Christ. ..	..	..	7	614								
Metho. Assoc..	..	..	3	280								
Indep. Metho..												
Wes. Reform..	..	..	30	8,150								
Calv. Metho...	4	1,720	11	4,733	175		1	193	5	966	400	
Roman Catholics	3	879	14	4,109	368		3	675	5	1,125	60	
All others	8	1,608	36	7,247	350		4	416	16	1.671	300	
Total	455	163,645	928	293,574	79·4		248	54,285	426	76,159	40·3	

GLOUCESTERSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	30,891	..	23·8
Other Denominations....	99,038	..	76·2
Total	129,929	..	100

Proportion of Sittings to Population.

	Per cent.
In 1801.....	65·3
In 1851.....	64·1

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
29,533 to 128,571	335

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	82	..	56·2
Other Denominations	18	..	43·8
Total	100	..	100

HEREFORDSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	4,190	..	19·2
Other Denominations....	17,684	..	80·8
Total	21,874	..	100

Proportion of Sittings to Population.

	Per cent.
In 1801.....	61·4
In 1851.....	66

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
3,885 to 21,569	455

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England.....	92·9	..	71·7
Other Denominations.....	7·1	..	28·3
Total	100	..	100

RELIGIOUS DENOMINATION.	COUNTY OF HERTFORD. Population 1801 ..... 97,393. 1851 ..... 167,298. Increase per cent., 72.						COUNTY OF HUNTINGDON. Population 1801 ..... 37,568. 1851 ..... 64,183. Increase per cent., 71.					
	NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.		NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	132	45,012	162	55,193	22.6	Increase per cent., 748.	96	25,453	96	25,453		Increase per cent., 1,394.
Presbyterians ..												
Independents ..	17	5,015	47	13,839	176		3	888	7	2,074	134	
Baptists	13	3,718	44	12,611	239		14	3,906	30	8,375	114	
Soc. of Friends..	3	813	7	1,900	134		2	560	3	840	50	
Unitarians	1	125	2	250	100							
Moravians	..	..	..	..	..		..	..	2	480		
WESLEY. METHO.												
Original Con..	6	1,110	46	8,530	668	Sittings .. 1801 .... 1,242; 1851 10,537	3	552	34	6,272	1,036	Sittings .. 1801 .... 552; 1851 7,641
New Con.												
Prim. Metho..	..	..	14	1,212	..		..	..	11	1,219		
Bible Christ...	..	..	..	..	..		..	..	1	150		
Metho. Assoc..												
Indep. Metho..												
Wes. Reform..												
Calv. Metho...	1	132	6	795	500							
Roman Catholics	1	114	4	455	300							
All others	2	180	15	1,342	650		4	772	12	2,316	200	
TOTAL.....	176	56,219	347	96,127	71		122	32,131	196	47,179	46·8	

HERTFORDSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	10,181	..	25·5
Other Denominations	29,727	..	74·5
Total.....	39,908	..	100

Proportion of Sittings to Population.

	Per cent.
In 1801	57·7
In 1851	57·5

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
11,207 to 40,934	265

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	80·1	..	57·4
Other Denominations	19·9	..	42.6
	100		100

HUNTINGDONSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	None.		,,
Other Denominations	15,048		,,
Total	15,048	..	,,

Proportion of Sittings to Population.

	Per cent.
In 1801	85·5
In 1851	73·5

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
6,678 to 21,726	225

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	79·2	..	54
Other Denominations	20·8	..	46
Total	100		100

COUNTY OF KENT.

Population { 1801 ..... 308,667. 1851 ..... 610,805.
Increase per cent., 98.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	400	178,000	479	213,666	20	Increase per cent., 1,188.
Presbyterians ..	1	592	3	1,776	200	
Independents ...	28	8,960	86	27,747	210	
Baptists	29	7,491	107	27,759	268	
Soc. of Friends..	8	1,400	10	1,753	25	
Unitarians	2	662	2	662	..	
Moravians	..	..	..	..	..	
Wesley. Metho.						
Original Con..	14	2,618	184	34,807	1,230	Sittings .. 1801 .... 3,536; 1851 45,533
New Con.....	..	..	1	60	..	
Prim. Metho..	..	..	26	3,252	..	
Bible Christ...	..	..	27	3,424	..	
Metho. Assoc..	..	..	8	1,440	..	
Indep. Metho..	..	..	..	..	..	
Wes. Reform..	..	..	4	253	..	
Calv. Metho...	2	918	5	2,297	150	
Roman Catholics.	3	840	13	3,651	335	
All others	6	642	42	4,521	605	
Total....	493	202,123	997	327,108	61·8	

COUNTY OF LANCASTER.

Population { 1801 ..... 673,486. 1851 ..... 2,026,462.
Increase per cent., 201.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	240	179,760	529	389,546	116·7	Increase per cent., 1,076.
Presbyterians ..	5	3,695	23	17,454	373	
Independents ...	32	15,818	170	83,352	427	
Baptists	25	9,050	100	35,694	294	
Soc. of Friends..	14	4,438	27	8,511	92	
Unitarians	26	9,204	35	12,384	35	
Moravians	1	542	2	1,084	100	
Wesley. Metho.						
Original Con..	33	12,375	300	112,483	809	Sittings .. 1801 .... 16,375; 1851 192,565
New Con.....	3	1,335	27	12,014	800	
Prim. Metho..	..	..	107	26,918		
Bible Christ...	..	..	1	450		
Metho. Assoc..	..	..	81	29,145		
Indep. Metho..	..	..	1	100		
Wes. Reform..	..	..	4	1,316		
Calv. Metho...	5	2,665	19	10,139	280	
Roman Catholics.	39	20,085	114	58,747	192	
All others	9	1,848	87	20,267	996	
Total....	432	260,815	1,627	819,604	214·3	

KENT.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	35,666	..	28·5
Other Denominations	89,319	..	71·5
Total.....	124,985		100

Proportion of Sittings to Population.

	Per cent.
In 1801	65·5
In 1851	53·5

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
24,123 to 113,442	370

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	86	.	65·3
Other Denominations	12	..	34·7
Total	100		100

LANCASHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England.....	209,786	..	37·5
Other Denominations....	349,003	..	62·5
Total	558,789		100

Proportion of Sittings to Population.

	Per cent.
In 1801	38·7
In 1851	40·4

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
81,055 to 430,058	430

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	69	..	47·6
Other Denominations	31	..	52·4
Total.....	100		100

Religious Denomination.	County of Leicester. Population 1801 ..... 130,082. 1851 ..... 230,308. Increase per cent., 77. Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	County of Lincoln. Population 1801 ..... 208,625. 1851 ..... 406,589. Increase per cent., 95. Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.
Church of Eng..	261	79,605	289	88,242	10·8	607	152,357	657	165,087	8·4
Presbyterians ..										
Independents ..	15	4,740	41	12,972	170	8	2,416	38	11,508	375
Baptists	25	7,300	85	24,814	240	20	4,560	62	14,162	210
Soc. of Friends ..	1	178	3	535	200	9	1,359	9	1,365	
Unitarians	1	423	3	1,270	200	3	462	5	773	68
Moravians										
Wesley. Metho.										
Original Con..	24	4,056	129	21,908	440	57	10,206	462	82,979	713
New Con.....	..	..	1	150	..	1	298	6	1,791	500
Prim. Metho...	..	..	53	7,930	..	..	..	221	29,094	
Bible Christ...										
Metho. Asso...	..	..	6	1,350						
Indep. Metho..	..	..	1	250						
Wes. Reform..	..	..	11	1,763	..	..	..	14	2,876	
Calv. Metho...	..	..	1	170	..	..	..	1	260	
Roman Catholics.	2	422	12	2,537	500	5	900	13	2,333	159
All others	3	435	20	2,908	569	6	408	13	883	117
Total.....	332	97,159	655	166,799	71·6	716	172,966	1,501	313,111	81

Increase per cent., 726. Sittings .. 1801 .... 4,056; 1851 33,521

Increase per cent., 1,014. Sittings .. 1801 .... 10,504; 1851 117,000

LEICESTERSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	8,637 ..	12·4
Other Denominations	61,003 ..	87·6
Total	69,640	100

Proportion of Sittings to Population.

	Per cent.
In 1801	74·7
In 1851	72·4

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
17,554 to 78,557	348

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	82 ..	52·9
Other Denominations..... ..	18 ..	47·1
Total	100	100

LINCOLNSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	12,730 ..	9·1
Other Denominations	127,415 .	90·9
Total	140,145 ..	100

Proportion of Sittings to Population.

	Per cent.
In 1801	82·9
In 1851	77

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
20,609 to 148,024	618

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	88 ..	52·7
Other Denominations.....	12 ..	47·3
Total	100	100

COUNTY OF MIDDLESEX.

Population { 1801 ..... 818,129. 1851 ..... 1,881,353.
Increase per cent., 130.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	203	170,520	419	352,220	106·6	Increase per cent., 756.
Presbyterians ..	7	5,719	19	15,535	171	
Independents ..	45	26,055	155	89,899	242	
Baptists	24	9,360	102	39,836	325	
Soc. of Friends..	7	2,282	10	3,265	43	
Unitarians	4	1,484	7	2,600	76	
Moravians	2	1,100	2	1,100		
Wesley. Metho.						
Original Con..	8	3,344	81	33,887	913	Sittings .. 1801 .... 5,516; 1851 47,213
New Con.	..	..	3	342		
Prim. Metho..	..	..	15	2,781	..	
Bible Christ. ..	..	..	2	500	..	
Metho. Assoc..	..	..	9	1,667		
Indep. Metho..						
Wes. Reform..	..	..	9	1,554	..	
Calv. Metho. .	3	2,172	10	6,482	199	
Roman Catho. ..	9	4,644	32	16,512	255	
All others	17	4,080	87	20,940	412	
Total.....	329	230,760	962	589,120	155·3	

COUNTY OF MONMOUTH.

Population { 1801 ..... 45,568. 1851 ..... 156,686.
Increase per cent., 244.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	128	29,056	159	36,131	24·4	Increase per cent., 3,526.
Presbyterians ..						
Independents ..	9	2,628	51	14,911	467	
Baptists	8	2,968	79	29,364	890	
Soc. of Friends..						
Unitarians						
Moravians						
Wesley. Metho.						
Original Con..	3	876	59	17,258	1,870	Sittings .. 1801 .... 876; 1851 31,767
New Con.						
Prim. Metho..	..	..	25	4,359		
Bible Christ. ..	..	..	12	1,207		
Metho. Assoc..						
Indep. Metho..						
Wes. Reform..	..	..	4	1,166		
Calv. Metho. .	.	..	26	7,777		
Roman Catho. ..	2	642	8	2,771	333	
All others	..	..	11	1,406		
Total.....	150	36,170	434	116,350	222	

MIDDLESEX.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England.....	181,700	50·7
Other Denominations....	176,660	49·3
Total	358,360	100

Proportion of Sittings to Population.

	Per cent.
In 1801	28·2
In 1851	31·3

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
60,240 to 236,900.	293.

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	73·9	59·8
Other Denominations	26·1	40·2
Total.....	100	100

MONMOUTHSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	7,075	8·8
Other Denominations	73,105	91·2
Total.....	80,180	100

Proportion of Sittings to Population.

	Per cent.
In 1801	79·4
In 1851	74·3

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
7,114 to 80,219.	1,027

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	80·3	31
Other Denominations	19·7	69
Total.....	100	100

RELIGIOUS DENOMINATION.	COUNTY OF NORFOLK. Population 1801 ..... 273,479. 1851 ..... 442,123. Increase per cent., 62.						COUNTY OF NORTHAMPTON. Population 1801 ..... 131,525. 1851 ..... 212,380. Increase per cent., 61.					
	NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings, per cent., 1801 to 1851.		NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings, per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	706	183,560	719	187,210	2	Increase per cent., 1,944.	283	89,711	292	92,793	3·4	Increase per cent., 882.
Presbyterians ..												
Independents ..	14	4,424	49	15,519	250		26	8,294	56	17,906	116	
Baptists	24	5,520	91	21,000	281		20	5,400	87	23,471	334	
Soc. of Friends..	14	2,688	15	2,880	7		5	1,095	6	1,317	20	
Unitarians.....	7	1,750	7	1,750	..		1	270	2	540	100	
Moravians	..	..	..	..	..		1	96	3	290	200	
WESLEY. METHO.												
Original Con..	22	3,762	213	36,509	870	Sittings 1801 .... 1851 .... 3,762 76,380	11	2,112	97	18,620	782	Sittings .. 1801 .... 1851 .... 2,184 21,371
New Con	..	..	1	750	..							
Prim Metho...	..	..	254	30,569	..		..	..	16	1,759		
Bible Christ ..	..	..	2	300	..							
Metho. Associa.	..	..	2	325	..		..	..	1	214		
Indep. Metho..												
Wes. Reform..	..	..	44	6,857	..		..	..	4	631		
Calv. Metho..	..	..	2	1,570	..		2	72	4	144	100	
Roman Catholics	..	..	6	1,028	..		2	235	6	705	200	
All others	8	1,056	36	4,779	352		3	334	18	2,004	500	
TOTAL ...	795	202,760	1,441	311,046	53·4		333	107,619	592	160,397	49	

NORFOLK.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent
Church of England	3,650	3·4
Other Denominations	104,636	96·6
Total.....	108,286	100

Proportion of Sittings to Population.

	Per cent.
In 1801	74·1
In 1851	70·4

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
19,200 to 123,836	545

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	90·5	60·2
Other Denominations	9·5	39·8
Total.....	100	100

NORTHAMPTONSHIRE.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England	3,082	5·9
Other Denominations	49,696	94·1
Total.....	52,778	100

Proportion of Sittings to Population.

	Per cent.
In 1801	81·8
In 1851	75·5

Proportion of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
17,908 to 67,604	277

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	83·4	57·9
Other Denominations	16·6	42·1
Total	100	100

Religious Denomination.	CO. OF NORTHUMBERLAND. Population { 1801 ..... 168,078. 1851 ..... 301,238. Increase per cent., 79.						COUNTY OF NOTTINGHAM. Population { 1801 ..... 140,350. 1851 ..... 270,427. Increase per cent., 93.					
	Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.		Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	148	52,902	154	55,044	4	Increase per cent., 587.	215	66,650	248	76,960	15·5	Increase per cent., 904.
Presbyterians ..	32	15,200	68	32,300	112							
Independents ..	5	2,165	14	6,060	180		7	2,902	21	8,707	200	
Baptists	4	1,064	17	4,443	318		17	4,589	54	14,421	217	
Soc. of Friends..	4	1,312	4	1,312	..		2	726	3	1,090	50	
Unitarians.....	2	854	3	1,282	50		2	850	2	850		
Moravians												
Wesley. Metho.												
Original Con..	25	5,400	110	23,786	340	Sittings .. { 1801 .... 6,074 1851 41,763	21	4,410	160	33,686	664	Sittings .. { 1801 .... 5,467 1851 54,894
New Con.	2	674	13	4,383	560		3	1,057	15	5,287	400	
Prim. Metho...	..	..	56	9,943	..		..	..	78	11,838		
Bible Christ...												
Metho. Assoc..	..	..	..	..	..		..	..	8	1,742		
Indep. Metho..	..	..	..	..	..		..	..	4	330		
Wes. Reform..	..	..	19	3,651	..		..	..	8	2,011		
Calv. Metho...												
Roman Catholics	9	2,142	20	4,762	123		..	..	5	2,085		
All others	2	252	10	1,268	400		5	750	24	3,616	382	
Total.....	233	81,965	488	148,234	80·8		272	81,884	630	162,623	98·6	

NORTHUMBERLAND.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	2,142	..	3·2
Other Denominations	64,127	..	96·8
Total	66,269	..	100

Proportion of Sittings to Population.

	Per cent.
In 1801	48·7
In 1851	49·2

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
29,063 to 93,190	220

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	64·6	..	37·3
Other Denominations	35·4	..	62·8
Total	100	..	100

NOTTINGHAMSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.		Per cent.
Church of England	10,310	..	12·8
Other Denominations	70,429	..	87·2
Total.....	80,739	..	100

Proportion of Sittings to Population.

	Per cent.
In 1801	58·3
In 1851	60·1

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings	Per cent.
15,234 to 85,663	462

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	81·4	..	47·4
Other Denominations	18·6	..	52·6
Total	100	..	100

RELIGIOUS DENOMINATION.	COUNTY OF OXFORD. Population 1801 ..... 111,977; 1851 ..... 170,439. Increase per cent., 52. NUMBER OF PLACES OF WORSHIP AND SITTINGS. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.		COUNTY OF RUTLAND. Population 1801 ..... 16,300; 1851 ..... 22,983. Increase per cent., 41. NUMBER OF PLACES OF WORSHIP AND SITTINGS. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	238	70,924	266	79,270	11·8	Increase per cent., 886.	51	12,852	53	13,362	4	Increase per cent., 163.
Presbyterians ..												
Independents ..	8	1,552	43	8,369	439		2	362	6	1,086	200	
Baptists	11	1,650	50	7,545	357		4	644	12	1,941	200	
Soc. of Friends..	11	2,673	12	2,926	9·7		1	60	1	60		
Unitarians	..	..	1	325								
Moravians												
WESLEY. METHO.												
Original Con..	9	1,332	74	10,988	725	Sittings .. 1801 1,562; 1851 15,410	7	784	17	1,901	143	Sittings .. 1801 784; 1851 2,051
New Con.												
Prim. Metho..	..	..	41	4,097			..	..	1	150		
Bible Christ...												
Metho. Assoc..												
Indep. Metho..												
Wes. Reform..	..	..	1	95								
Calv. Metho...	1	230	1	230	230							
Roman Catholics	2	332	8	1,335	302							
All others	1	102	7	715	600		..	..	1	30		
TOTAL.....	281	78,795	504	115,895	47·1		65	14,702	91	18,530	26	

OXFORDSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	8,346	22·5
Other Denominations	28,754	77·5
Total.....	37,100	100

Proportion of Sittings to Population.

	Per cent.
In 1801.....	70·4
In 1851.....	68

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
7,871 to 36,625	365

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	90	68·4
Other Denominations.....	10	31·6
Total.....	100	100

RUTLANDSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	510	13·4
Other Denominations	3,318	86·6
Total.....	3,828	100

Proportion of Sittings to Population.

	Per cent.
In 1801.....	96
In 1851.....	80·5

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
1,850 to 5,168	179

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	87·4	72·1
Other Denominations	12·6	27·9
Total.....	100	100

COUNTY OF SALOP.

Population { 1801 ... . 169,248. 1851 ..... 229,341.
Increase per cent., 36.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	255	83,640	291	95,451	14·2	Increase per cent., 3,050.
Presbyterians ..						
Independents ..	12	2,400	59	11,912	396	
Baptists	6	1,158	31	5,987	417	
Soc. of Friends ..	1	268	3	805	200	
Unitarians	1	218	1	218	..	
Moravians	..	..	..	..	..	
Wesley. Metho.						
Original Con..	4	744	80	14,952	1,910	Sittings .. 1801 .... 1,090; 1851 34,356
New Con.	..	..	9	2,032	..	
Prim. Metho..	..	..	161	14,485	..	
Bible Christ...	..	..	..	..	..	
Metho. Asso...	..	..	3	321	..	
Indep. Metho..	..	..	6	402	..	
Wcs. Reform..	..	..	3	258	..	
Calv. Metho...	2	346	11	1,906	450	
Roman Catholics.	6	1,002	11	1,837	83	
All others	4	388	10	970	150	
Total.....	291	90,164	679	151,536	68	

COUNTY OF SOMERSET.

Population { 1801 ..... 273,577. 1851 ..... 443,788.
Increase per cent., 62.

Religious Denomination.	Number of Places of Worship and Sittings. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	479	157,112	553	181,484	15·5	Increase per cent., 1,117.
Presbyterians ..						
Independents ..	38	9,804	110	28,399	190	
Baptists	18	4,500	89	22,279	395	
Soc. of Friends ..	9	1,935	15	3,235	72	
Unitarians	8	1,794	8	1,794		
Moravians	..	..	1	300		
Wesley. Metho.						
Original Con..	21	4,200	202	40,353	860	Sittings .. 1801 .... 4,490; 1851 56,000
New Con.						
Prim. Metho..	..	..	33	3,987		
Bible Christ...	..	..	44	5,238		
Metho. Asso...	..	..	4	918		
Indep. Metho..						
Wcs. Reform..	..	..	26	4,344		
Calv. Metho...	1	290	4	1,160	300	
Roman Catholics.	2	376	8	1,504	300	
All others	11	1,969	32	5,726	190	
Total.....	587	181,980	1,129	300,721	65·2	

SHROPSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England.....	11,811	19·1
Other Denominations.....	49,561	80·9
Total	61,372	100

Proportion of Sittings to Population.

	Per cent.
In 1801	53·2
In 1851	66

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
6,524 to 56,085	760

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	92·8	63
Other Denominations.....	7·2	37
Total	100	100

SOMERSETSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England.....	24,372	20·5
Other Denominations.....	94,369	79·5
Total	118,741	100

Proportion of Sittings to Population.

	Per cent.
In 1801	66·5
In 1851	67·7

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
24,868 to 119,237	330

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	86·3	60·3
Other Denominations.....	13·7	39·7
Total	100	100

RELIGIOUS DENOMINATION.	COUNTY OF SOUTHAMPTON. Population 1801 ..... 219,290. 1851 ..... 401,377. Increase per cent., 83.						COUNTY OF STAFFORD. Population 1801 ..... 242,693. 1851 ..... 608,716. Increase per cent., 151.					
	NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.		NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	307	118,809	389	150,800	27	Increase per cent., 1,352.	180	92,880	317	163,856	76·4	Increase per cent., 1,557.
Presbyterians ..	..	..	..	..	..		1	278	4	1,150	315	
Independents ..	28	7,756	116	32,241	315		16	5,328	63	21,004	296	
Baptists	14	3,066	69	15,138	393		3	906	35	10,599	1,070	
Soc. of Friends ..	2	286	6	859	200		3	399	6	798	100	
Unitarians	4	1,180	6	1,775	50		3	571	6	1,142	100	
Moravians												
WESLEY. METHO.												
Original Con..	8	1,704	80	17,088	900	Sittings .. 1801 .... 2,080; 1851 30,409	15	4,005	191	50,977	1,173	Sittings .. 1801 .... 5,630; 1851 93,292
New Con.....	..	..	..	..	..		5	1,625	54	17,585	988	
Prim. Metho..	..	..	58	6,739	..		..	..	128	22,719		
Bible Christ..	..	..	40	4,892								
Metho. Assoc..	..	..	8	1,061	..		..	..	3	1,631		
Indep. Metho..	..	..	1	50								
Wes. Reform..	..	..	..	..	..		..	..	1	200		
Calv. Metho ..	2	376	3	567	50		..	..	1	180		
Roman Catholics.	9	1,863	13	2,690	44		8	2,288	34	9,728	225	
All others	3	384	29	3,735	870		1	124	20	2,496	1,900	
TOTAL	377	135,424	818	237,638	75·5		235	108,404	863	304,065	180·5	

SOUTHAMPTON.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	31,991	31·3
Other Denominations	70,223	68·7
Total.....	102,214	100

Proportion of Sittings to Population.

	Per cent.
In 1801	61·7
In 1851	59·2

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
16,615 to 86,838	423

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	87·8	63.4
Other Denominations.....	12·2	36·6
Total	100	100

STAFFORDSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	70,976	36·3
Other Denominations	124,685	63·7
Total.....	195,661	100

Proportion of Sittings to Population.

	Per cent.
In 1801	44·7
In 1851	49·9

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
15,524 to 140,309	803

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	85·6	53·9
Other Denominations.....	14·4	46·1
Total	100	100

Religious Denomination.	COUNTY OF SUFFOLK. Population { 1801 ..... 214,404. 1851 ..... 336,928. Increase per cent., 57.						COUNTY OF SURREY. Population { 1801 ..... 268,233. 1851 ..... 681,244. Increase per cent., 154.					
	Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.		Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	496	154,256	519	161,398	4·6	Increase per cent., 1,240.	132	76,296	262	151,662	98·9	Increase per cent., 769.
Presbyterians ..	..	..	..	..	..		..	..	1	900		
Independents ..	21	7,329	90	31,403	329		30	11,190	84	31,388	180	
Baptists	46	13,110	91	26,009	98		17	4,998	68	20,054	301	
Soc. of Friends..	5	1,485	8	2,380	60		8	2,192	11	3,017	38	
Unitarians	3	1,270	3	1,270	..		..	..	2	700		
Moravians												
Wesley. Metho.												
Original Con...	10	1,740	84	14,649	742	Sittings .. { 1801 .... 1,740 1851 23,302	8	2,136	55	14,702	589	Sittings .. { 1801 .... 2,136 1851 18,490
New Con.	..	..	..	..	..		..	..	1	582		
Prim. Metho...	..	..	72	7,740	..		..	..	7	910		
Bible Christ. ..	..	..	..	..	..		..	..	4	539		
Metho. Assoc..	..	..	2	395	..		..	..	4	862		
Indep. Metho..												
Wes. Reform..	..	..	5	518	..		..	..	2	295		
Calv. Metho. ..	..	..	..	..	..		..	..	2	600		
Roman Catholics	..	..	4	680	..		2	552	14	8,046	1,360	
All others	6	864	17	2,450	184		8	984	29	3,586	265	
Total.....	587	180,054	895	248,892	38·2		205	98,348	546	237,843	141·8	

SUFFOLK.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	7,142	10·4
Other Denominations ..	61,696	89·6
Total.....	68,838	100

Proportion of Sittings to Population.

	Per cent.
In 1801	84
In 1851	73·9

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
25,798 to 87,494	239

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	85·6	64·8
Other Denominations	14·4	35·2
Total	100	100

SURREY.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England.....	75,366	54
Other Denominations	64,129	46
Total	139,495	100

Proportion of Sittings to Population.

	Per cent.
In 1801	36·6
In 1851	34·9

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
22,050 to 86,181	291

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England.....	77·5	63·7
Other Denominations	22·5	36·3
Total	100	100

RELIGIOUS DENOMINATION.	COUNTY OF SUSSEX. Population 1801 ..... 159,471. 1851 ..... 336,294. Increase per cent., 111.						COUNTY OF WARWICK. Population 1801 ..... 206,798. 1851 ..... 475,013. Increase per cent., 130.					
	NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.		NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	288	108,664	350	132,327	21·8	Increase per cent., 927.	203	93,786	278	128,525	37	Increase per cent., 1,640.
Presbyterians ..	..	..	..	..	..		..	..	1	700		
Independents ..	16	4,256	78	20,739	390		12	4,104	64	21,938	434	
Baptists	19	4,541	50	11,985	164		14	4,438	50	15,868	257	
Soc. of Friends..	4	844	5	1,057	25		7	1,564	7	1,564		
Unitarians	3	1,389	5	2,315	60·7		7	3,150	10	4,504	43	
Moravians	..	..	..	..	..		..	..	1	70		
WESLEY. METHO.												
Original Con..	6	1,050	63	11,018	950	Sittings .. 1801 .... 1,442; 1851 14,608	4	880	91	20,039	2,174	Sittings .. 1801 .... 1,586; 1851 27,505
New Con.	..	..	..	..	..		1	462	3	1,388	200	
Prim. Metho..	..	..	5	506	..		..	..	32	3,915		
Bible Christ...	..	..	12	1,321								
Metho. Assoc..												
Indep. Metho..	..	..	..	..	..		..	..	3	511		
Wes. Reform..	..	..	..	..	..		..	..	2	270		
Calv. Metho...	1	392	5	1,963	400		1	244	3	732	200	
Roman Catholics	5	760	8	1,216	60		6	1,578	26	6,840	334	
All others	6	1,009	36	6,058	500		1	402	20	8,059	1,904	
TOTAL	348	122,905	617	190,505	55		256	110,608	593	215,673	95	

SUSSEX.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	23,663	35
Other Denominations	43,937	65
Total.....	67,600	100

Proportion of Sittings to Population.

	Per cent.
In 1801	77
In 1851	56·6

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
14,241 to 58,168	309

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	88·3	69·5
Other Denominations	11·7	30·5
	100	100

WARWICKSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	34,739	33
Other Denominations	70,326	67
Total	105,065	100

Proportion of Sittings to Population.

	Per cent.
In 1801	53·5
In 1851	45·4

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
16,822 to 87,148	417

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	84·8	59·6
Other Denominations	15·2	40·4
Total	100	100

Religious Denomination.	CO. OF WESTMORELAND. Population 1801 ..... 40,805. 1851 ..... 58,280. Increase per cent., 43.						COUNTY OF WILTS. Population 1801 ..... 183,820. 1851 ..... 254,221. Increase per cent., 38.					
	Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.		Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	68	21,624	78	24,788	10·4	Increase per cent., 763.	314	104,562	352	117,258	12·1	Increase per cent., 1,389.
Presbyterians ..	..	..	1	400	..							
Independents ..	3	600	9	1,800	200		37	10,656	76	21,910	106	
Baptists	..	..	4	1,012	..		20	4,860	101	24,630	407	
Soc. of Friends..	2	578	4	1,156	100		2	260	2	260		
Unitarians	1	312	1	312	..		2	300	2	300		
Moravians	..	..	..	..	..		2	480	2	480		
Wesley. Metho.												
Original Con..	5	945	29	5,502	482	Sittings: 1801 945; 1851 8,145	10	1,700	97	16,551	874	Sittings: 1801 1,870; 1851 27,863
New Con.												
Prim. Metho...	..	..	16	1,393	..		..	..	95	10,361		
Bible Christ. ..												
Metho. Assoc..	..	..	13	1,090	..							
Indep. Metho..	..	..	..	..	..		..	..	3	451		
Wes. Reform..	..	..	1	160	..		..	..	1	160		
Calv. Metho...	..	..	..	..	..		1	170	2	340	100	
Roman Catholics	1	350	2	700	100		2	526	3	790	50	
All others	3	672	7	1,569	133		5	640	18	2,320	263	
Total.....	83	25,081	165	39,882	59		395	124,154	754	195,811	57·7	

WESTMORELAND.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	3,164	21·4
Other Denominations	11,637	78·6
Total	14,801	100

Proportion of Sittings to Population.

	Per cent.
In 1801	61·5
In 1851	68·4

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
3,457 to 15,094	337

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	86·2	62·2
Other Denominations	13·8	37·8
Total	100	100

WILTSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	12,696	17·7
Other Denominations	58,961	82·3
Total.....	71,657	100

Proportion of Sittings to Population.

	Per cent.
In 1801	67·5
In 1851	77

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
19,592 to 78,553	301

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England[1].....	84·2	59·9
Other Denominations	15·8	40·1
Total	100	100

Religious Denomination.	COUNTY OF WORCESTER. Population 1801 ..... 146,441. 1851 ..... 276,926. Increase per cent., 89.						COUNTY OF YORK (*East Riding*). Population 1801 ..... 111,192. 1851 ..... 218,803. Increase per cent., 97.					
	Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.		Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	212	76,956	244	88,548	15	Increase per cent., 1,023.	210	63,210	235	70,921	12·2	Increase per cent., 791.
Presbyterians ..	..	..	1	650	..		1	600	1	600		
Independents ..	7	2,254	24	7,732	243		12	4,236	34	12,009	183	
Baptists	12	2,664	46	10,220	284		7	2,006	14	4,013	100	
Soc. of Friends..	7	1,440	7	1,440	..		3	661	3	661		
Unitarians	8	2,456	9	2,768	12·8		2	520	2	520		
Moravians												
Wesley. Metho.												
Original Con..	9	2,070	67	15,385	643	Sittings .. 1801 .... 2,824; 1851 31,724	37	7,104	223	42,816	502	Sittings .. 1801 .... 7,104; 1851 63,356
New Con.	..	..	15	5,267			..	..	3	1,160		
Prim. Metho..	..	..	40	7,026			..	..	134	18,312		
Bible Christ. ..												
Metho. Assoc..	..	..	4	504			..	..	1	68		
Indep. Metho..	..	..	1	150								
Wes. Reform..	..	..	..	..			..	..	1	1,000		
Calv. Metho. ..	2	754	9	3,392	350							
Roman Catholics	4	914	12	2,834	200		6	1,536	10	2,568	67	
All others	4	344	10	863	150		1	269	9	2,423	800	
Total.....	265	89,882	489	146,779	63·3		279	80,142	670	157,071	96	

WORCESTERSHIRE.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	11,592	20·4
Other Denominations	45,305	79·6
Total.....	56,897	100

Proportion of Sittings to Population.

	Per cent.
In 1801.....	61·4
In 1851.....	53

Increase of Sittings provided by all Denominations excluding the Church of England.

Sittings.	Per cent.
12,926 to 58,231	350

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	85·6	60·3
Other Denominations	14·4	39·7
Total.....	100	100

YORKSHIRE (*East Riding*).

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	7,711	10
Other Denominations	69,218	90
Total.....	76,929	100

Proportion of Sittings to Population.

	Per cent.
In 1801.....	72
In 1851.....	71·8

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
16,932 to 86,150	409

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	78·9	45·1
Other Denominations	21·1	54·9
Total.....	100	100

RELIGIOUS DENOMINATION.	YORK CITY. Population 1801 ..... 16,846. 1851 ..... 36,303. Increase per cent., 116. NUMBER OF PLACES OF WORSHIP AND SITTINGS. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.		COUNTY OF YORK (*North Riding*). Population 1801 ..... 158,927. 1851 ..... 214,956. Increase per cent., 35. NUMBER OF PLACES OF WORSHIP AND SITTINGS. Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.	Increase of Sittings per cent., 1801 to 1851.	
Church of Eng..	22	11,154	24	12,181	9·2	Increase per cent., *	243	69,498	301	86,149	24	Increase per cent., 686.
Presbyterians ..	..	..	..	..	..		1	450	1	450		
Independents ...	..	..	2	2,760	..		19	4,826	48	12,203	151	
Baptists	..	..	..	..	..		4	1,032	13	3,357	225	
Soc. of Friends..	..	..	1	1,000	..		13	3,237	17	4,233	31	
Unitarians	1	40	1	40	..		2	406	3	610	50	
Moravians												
WESLEY. METHO.												
Original Con..	..	..	4	3,719	..	Sittings .. 1801 .... 1851 .... *	52	9,256	304	54,196	486	Sittings .. 1801 .... 9,256 1851 72,811
New Con.....												
Prim. Metho..	..	..	1	500	..		..	..	110	15,673		
Bible Christ...												
Metho. Assoc..	..	..	1	550	..		..	..	6	2,227		
Indep. Metho..												
Wes. Reform..	..	..	2	1,700	..		..	..	5	715		
Calv. Metho...												
Roman Catholics.	..	..	2	990	..		11	2,002	22	4,016	100	
All others	..	..	2	210	..		3	357	13	1,555	336	
TOTAL....	23	11,194	40	23,650	111·4		348	91,064	843	185,384	103·6	

YORK CITY.

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England	1,027	9
Other Denominations .. .	11,439	91
Total.....	12,456	100

Proportion of Sittings to Population.

	Per cent.
In 1801	66·5
In 1851	65·2

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
11,429	*

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	100	51·6
Other Denominations		48·4
Total.....	100	100

YORKSHIRE (*North Riding*).

Total Increase of Sittings, 1801 *to* 1851.

	No.	Per cent.
Church of England.....	16,651	17·6
Other Denominations....	77,669	82·4
Total	94,320	100

Proportion of Sittings to Population.

	Per cent.
In 1801	57·3
In 1851	86·2

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
21,566 to 99,235	360

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801	1851
Church of England	76·2	46·5
Other Denominations	23·8	53·5
Total.....	100	100

* Ratios cannot be given, because the starting point is nil.

RELIGIOUS DENOMINATION.	COUNTY OF YORK (*West Riding*). Population 1801 ..... 572,168. 1851 ..... 1,324,846. Increase per cent., 132.						COUNTIES OF NORTH WALES. Population 1801 ..... 252,765. 1851 ..... 412,114. Increase per cent., 63.					
	NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings, per cent., 1801 to 1851.		NUMBER OF PLACES OF WORSHIP AND SITTINGS.				Increase of Sittings, per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.			Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of Eng..	330	163,020	583	288,343	77	Increase per cent., 784.	312	99,216	364	115,830	16·7	Increase per cent., 681.
Presbyterians ..	1	100	2	739	634							
Independents ..	63	29,547	158	74,125	151		30	5,790	273	52,900	814	
Baptists	28	10,444	99	39,739	280		21	3,549	143	24,194	582	
Soc. of Friends..	31	8,589	35	9,693	13		1	60	1	60		
Unitarians.....	10	3,310	17	5,633	70		1	355	2	710	100	
Moravians	4	1,468	6	2,206	50							
WESLEY. METHO.												
Original Con..	97	29,003	646	192,763	565	Sittings 1801 .... 32,093; 1851 283,413	9	1,611	260	46,677	2,800	Sittings .. 1801 .... 21,416; 1851 167,287
New Con	10	3,090	70	21,665	600		..	..	14	3,224		
Prim Metho...	..	..	231	43,095	..		..	..	38	4,423		
Bible Christ ..												
Metho. Associa.	..	..	44	13,774	..		..	..	11	1,121		
Indep. Metho..												
Wes. Reform..	..	..	69	12,116	..		..	..	1	470		
Calv. Metho..	..	..	..	..	..		85	19,805	478	111,372	462	
Roman Catholics	9	2,565	31	8,846	245		2	354	5	885	150	
All others	16	3,158	65	12,778	305		6	1,140	24	4,556	300	
TOTAL....	599	254,294	2,056	725,515	185·3		467	131,880	1,614	366,422	178	

YORKSHIRE (*West Riding*).

Total Increase of Sittings, 1801 *to* 1851.

	No.		Per cent.
Church of England	125,323	..	26·6
Other Denominations	345,898	..	73·4
Total	471,221		100

Proportion of Sittings to Population.

	Per cent.
In 1801	44·4
In 1851	54·7

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
91,274 to 437,172	379

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	64·1	..	39·7
Other Denominations	35·9	..	60·3
Total.....	100		100

NORTH WALES.

Total Increase of Sittings, 1801 *to* 1851.

	No.		Per cent.
Church of England	16,614	..	7·1
Other Denominations	217,928	..	92·9
Total.....	234,542		100

Proportion of Sittings to Population.

	Per cent.
In 1801	52·1
In 1851	88·9

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
32,664 to 250,592	667

Proportion of Sittings provided by the Church of Eng. and all other Denominations respectively.

	1801		1851
Church of England	75·2	..	31·6
Other Denominations	24·8	..	68.4
Total	100		100

COUNTIES OF SOUTH WALES.

Population.... { 1801 ..... 288 892.
1851 ..... 593,607.

Increase per cent., 105·5.

Religious Denomination.	Number of Places of Worship and Sittings.				Increase of Sittings per cent., 1801 to 1851.	
	Places, 1801.	Sittings, 1801.	Places, 1851.	Sittings, 1851.		
Church of England	554	133,514	615	148,718	11	Increase per cent., 344.
Presbyterians						
Independents	94	31,208	367	121,934	290	
Baptists	61	17,080	297	83,073	386	
Society of Friends	3	357	7	833	133	
Unitarians	10	2,220	25	5,556	150	
Moravians						
Wesleyan Methodists—						
Original Connexion	15	3,210	168	36,021	1,022	Sittings .. { 1801 .... 29,994 / 1851 .... 133,083 }
New Connexion						
Primitive Methodists	..	..	37	9,032		
Bible Christians	..	..	1	140		
Methodist Association	..	..	1	258		
Independent Methodists						
Wesleyan Reformers	..	..	2	240		
Calvinistic Methodists	93	26,784	303	87,392	226	
Roman Catholics	..	..	7	1,938		
All others	8	1,584	33	6,536	313	
Total	838	215,957	1,863	501,671	132·2	

SOUTH WALES.

Total Increase of Sittings, 1801 to 1851.

	No.	Per cent.
Church of England	15,204	5·3
Other Denominations	270,510	94·7
Total	285,714	100

Proportion of Sittings to Population.

	Per cent.
In 1801	74·7
In 1851	84·5

Increase of Sittings provided by all Denominations, excluding the Church of England.

Sittings.	Per cent.
82,443 to 352,953	327·7

Proportion of Sittings provided by the Church of England and all other Denominations respectively.

	1801	1851
Church of England	61·8	29·6
Other Denominations	38·2	70·4
Total	100	100

TABLE D.

Showing the Population in seventy-three of the principal Cities and Boroughs of England; also the Number of Sittings provided by the Church of England and all other Religious Denominations respectively; the Proportion of the Sittings provided by each to all Sittings, and the per centage of all Sittings to the Population. Also showing the total Population of the Cities and Towns in which the Church of England and all other Denominations respectively predominate—Column 1 showing the latter, and Column 2 the former.

CITY OR TOWN.	Population.*		Sittings.		Per cent. of Sittings.		Per cent. of Sittings to Population.
	1851.	1851.	Church.	Others.	Church	Others.	
Ashton-under-Lyne ..M.B.	30,676	..	4,021	7,852	34	66	38·7
Bath.....M.B.	..	54,240	21,337	11,993	64	36	61·4
Birmingham .....M.B.	232,841	..	30,898	35,914	46·2	53·8	28·7
Blackburn.....M.B.	46,536	..	8,683	9,800	47	53	39·7
Bolton .....M.B.	61,171	..	9,616	12,185	44·1	55·9	35·6
Bradford .....M.B.	103,778	..	10,153	22,674	25·4	74·6	31·6
Brighton..... P.B.	..	69,673	13,491	10,644	56	44	31·6
Bristol .....M.B.	137,328	..	31,884	41,160	43·6	56·4	53·1
Bury ..... P.B.	31,262	..	5,578	8,278	40·2	59·8	44·3
Cambridge .....M.B.	..	27,815	10,524	4,530	70	30	54·1
Carlisle .....M.B.	26,310	..	4,039	7,739	34·2	65·8	44·7
Chatham..... P.B.	..	28,421	7,344	5,352	57·8	42·2	44·6
Cheltenham ..... P.B.	..	35,051	10,855	8,210	57	43	54·3
Chester .....M.B.	..	27,766	7,547	6,802	52·6	47·4	51·7
Colchester .....M.B.	19,443	..	6,890	7,869	46·7	53·3	75·9
Coventry.....M.B.	..	36,208	9,577	7,556	55·9	44·1	47·3
Derby .....M.B.	40,609	..	9,420	21,003	31	69	75
Devonport ..... P.B.	50,159	..	10,432	12,868	44·7	55·3	46·4
Dover .....M.B.	..	22,244	7,111	4,527	61·2	38·8	52·3
Dudley..... P.B.	37,962	..	5,694	10,217	35·8	64·2	41·9
Exeter .....M.B.	..	32,818	11,291	8,222	58	42	59·5
Finsbury ..... P.B.	..	323,772	49,965	45,074	52·6	47·4	29·2
Gateshead .....M.B.	25,568	..	3,895	5,186	43	57	35·5
Gravesend .....M.B.	..	16,633	3,350	3,182	51·2	48·8	39·2
Great Yarmouth.....M.B.	30,879	..	6,928	7,295	48·7	51·3	46
Greenwich ..... P.B.	..	105,784	18,845	16,381	53 5	46·5	33·3
†Halifax .....M.B.							
Huddersfield ..... P.B.	30,980	..	5,790	9,997	36·6	63·4	51·1
Hull .....M.B.	..	84,690	12,830	10,116	55 9	44·1	27·1
Ipswich .....M.B.	..	32,914	8,167	7,850	51	49	48·6
Kidderminster .....M.B.	..	18,462	5,545	4,140	57·2	42·8	52·4
King's Lynn .....M.B.	19,355	..	3,714	5,788	39	61	49·1
Lambeth ..... P.B.	..	251,345	38,223	24,391	61	39	24·9
Leeds .....M.B.	172,270	..	25,599	53,667	32·2	67·8	46
Leicester .....M.B.	60,584	..	8,828	16,180	35·3	64·7	41·3
Liverpool.....M.B.	..	375,955	64,813	64,319	50·2	49·8	34·3
London (City) .....M.B.	..	127,869	41,771	26,377	61·2	38·8	53·2
Carried forward	1,157,611	1,671,663	514,748	65,338			
METROPOLITAN BOROUGHS	..	2,027,528	338,758	255,199	57	43	29·2
	1	2	3	4	5	6	7

CITY OR TOWN.	Population.*		Sittings.		Per cent. of Sittings.		Per cent. of Sittings to Population.
	1851.	1851.	Church.	Others.	Church	Others.	
Brought forward	1,157,611	1,671,663	514,748	65,338			
Macclesfield .....M.B.	39,048	..	7,429	8,977	45·3	54·7	42
Maidstone .....M.B.	..	20,740	6 938	4,545	60·4	39·6	55·4
Manchester.....M.B.	303,382	..	38,120	57,809	39·8	60·2	31·6
Marylebone..... P.B.	..	370,957	63,235	37,393	62·9	37·1	27·1
Merthyr Tydfil ..... P.B.	63,080	..	3,764	34,246	9·9	90·1	62
Newcastle-on-Tyne ..M.B.	87,784	..	9,928	19,528	33·7	66·3	33·5
Newport .....M.B.	19,323	..	2,304	8,982	20·4	79·6	58·4
Northampton .....M.B.	26,657	..	6,810	7,458	47·8	52·2	53·5
Norwich .....M.B.	..	68,195	16,778	14,016	54·5	45·5	45·1
Nottingham .....M.B.	57,407	..	7,042	19,905	26 1	73·9	47
Oldham .....M.B.	52,820	..	7,870	9,106	46·4	53·6	32·1
Oxford.....M.B.	..	27,843	12,296	4,222	74·5	25·5	59·4
Plymouth .. ..M.B.	52,221	..	9,615	14,190	40·3	59·7	45·5
Portsmouth .....M.B.	72,096	..	12,230	14,131	46·3	53·7	36·5
Preston .....M.B.	69,542	..	11,800	12,842	47·8	52·2	35·4
Reading .....M.B.	..	21,456	6,366	4,570	58	42	51
Rochdale..... P.B.	29,195	..	2,900	10,633	21·4	78·6	46·3
Salford .....M B.	63,850	..	8,776	12,996	40·3	59·7	34
Sheffield .....M.B.	135,310	..	20,451	25,138	44·6	55·4	33·9
Southampton .....M.B.	..	35,305	10,181	7,778	56·2	43·1	50·9
South Shields.....M.B.	28,974	..	5,210	8,768	37·3	62·7	48·2
Southwark ..... P.B.	172,863	..	24,348	27,272	47·2	52 8	29·8
Stockport .....M.B.	53,835	..	8,806	14,178	38·4	61·6	42·6
Stoke-upon-Trent.... P.B.	84,027	..	17,163	23,566	42·1	57·9	48·4
Sunderland .....M.B.	63,897	..	8,723	22,493	28	72	48·8
Swansea .....M.B.	31,461	..	5,067	13,472	27·3	72·7	59
Tower Hamlets..... P.B.	539,111	..	68,174	71,685	48·7	51·3	25·1
Tynemouth.....M.B.	29,170	..	3,065	10,221	23	77	45·5
Wakefield .....M.B.	22,065	..	6,111	10,267	37·3	62·7	74·2
Walsall .....M.B.	25,680	..	4,917	5,586	46 8	53·2	40·9
Warrington .....M.B.	..	22,894	5,010	4,845	50·9	49·1	43
Westminster ..... P.B.	..	241,611	53,042	23,007	69·7	30·3	31·4
Wigan .....M.B.	31,941	..	3,233	5,916	35·3	64 7	28·6
Wolverhampton ..... P.B.	119,748	..	22,263	26,192	45·1	54·9	40·4
Worcester .....M.B.	..	27,528	9,987	6,310	61·2	38·8	59·2
York .....M.B.	..	36,303	12,181	11,479	51·4	48·6	65·1
TOTAL	3,432,098	2,544,495	1,056,781	1,179,360	47·3	52·7	37·4
ALL OTHER BOROUGHS....	3,949,065	..	718,023	924,161	44·3	54·7	41·8
	1	2	3	4	5	6	7

* The Population within the respective Parliamentary and Municipal limits of a Borough not always being identical, the letters P.B. or M.B. following the name of a place in the first column, indicate that which has been taken as the basis of calculation in this Table.

† Halifax is not inserted in this list, in consequence of the omission, in the returns of 8,000 sittings, belonging to the Independents. The Commissioners [illegible]

APPENDIX.

ACTION OF THE VOLUNTARY PRINCIPLE IN THE WORK OF POPULAR EDUCATION.

ALTHOUGH in the preceding pages attention has been exclusively directed to the evidence in favour of the Voluntary principle furnished by the Census of Religious Worship, the Census of *Education* supplies an important body of collateral evidence which demands some notice in such a work. Whatever opinions be held in respect to State, as opposed to Voluntary education—a subject on which Dissenters themselves are not agreed—it will be allowed that the education received by the poor has hitherto been imparted chiefly as the result of the action of the Voluntary principle; that it has been for the most part religious in its character; and that it has been the superadded work of those who, both in the Church of England and out of it, have provided from their own resources so large a proportion of the existing facilities for religious worship.

"Popular education," observes Mr. Mann, in a Report equalling in ability and interest that on religious worship, "is almost entirely the growth of the present century;" and looking to the nature of the result and the fitness of the means to the end, it would not be incorrect to regard as the originating cause the awakened religious feeling which followed the labours of Whitefield and of Wesley. The dead sleep into which the whole nation had fallen in the interval between the death of William III. and the earlier years of the reign of George III. was rudely disturbed by the fervid eloquence and the almost ubiquitous labours of these apostolic men; and though at the

first the effect was witnessed without the pale of the Established Church, earnest Episcopalians were thereby led to contemplate with new concern the nation's spiritual condition, and to devise means for vitalizing the dry bones of formalism, and for dispelling the clouds of ignorance and irreligion.

Next to preaching—lay and ministerial—the Sunday-school was a means of religious teaching the most earnestly employed. For a considerable period the Dissenters took a decided lead in this department of Christian effort; but within the last twenty years—that is, since the Church of England has drawn so largely on the private liberality of its members for erecting its places of worship and maintaining its ministers—that Church has, perhaps, run a nearly equal race with Dissenters, alike as respects the number of schools, the efficiency of the system of tuition, and the zeal and piety of the superintendents and teachers. There can be little doubt that the Sunday-school contained the germ of the popular day-school, and even of the Mechanics' Institute and other kindred institutions, since it is in the nature of all influences affecting mental character to acquire force geometrically; each step in the acquirement of knowledge enlarging the field of vision, and intensifying the desire for further acquisitions.

The Sunday-school was from the first, as it still is, a purely voluntary institution, having no provision for its support but the subscriptions of the congregation with which it is connected; and, more important still, the spontaneous labour of its pious teachers. Endow the institution, or employ paid teachers, and from that moment "*Ichabod*" may be written on the portal of every Sunday-school in the land.*

The direct achievements of the Sunday-school system, so far as they are indicated by the number of Sunday-scholars

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* The same remark is applicable to the more modern and most beneficent establishment, the Ragged-school. Lord Shaftesbury's deprecation of Governmental interference with such institutions, and the expression of similar feelings, in other quarters, in respect to juvenile Reformatory Institutions, are gratifying indications of a spreading recognition of the *philosophy* of the Voluntary system.

in England and Wales enumerated in the Census, are as follows :—

	Sunday-scholars.	Population.	Proportion to Population.
1818 . . .	477,225 . . .	11,642,683	one in 24·40
1833 . . .	1,548,890 . . .	14,386,415	„ 9·28
1851 . . .	2,407,409 . . .	17,927,607	„ 7·45

Thus in thirty-three years, that is, in the course of a generation, there has been an increase of more than 400 per cent. in the number of Sunday-scholars, the population having increased little more than 53 per cent.; or, to put the case more pointedly, the Sunday-scholars in 1851 are in the ratio of 3¾ to 1, compared with the number in 1818. The most important point, however, is not so much the ratio of increase between 1818 and 1851, as the ratio of scholars to the number of children of the class needing Sabbath-day instruction, and of the age at which it is available. Mr. Mann calculates that there should be found in day-schools almost three millions of children between the ages of 5 and 12, or about 1 in 6 of the entire population. Six years of age being the general limit of admission into Sunday-schools, and there being a large number of scholars in them upwards of twelve years of age, it may be fairly assumed that *one* in *six* would show that all the children of the class for whom Sunday-schools are provided enjoy the advantage of Sabbath-day instruction for seven or eight years. So far as the number found in the Sunday-school falls short of 1 in 6 of the population, so far will the time of Sunday-school instruction be shortened. The figures just quoted show that 2,407,409 was the number of Sunday scholars on the books on the 31st March, 1851. But this number must be compared not with the *whole* population, but only with that portion of it—the operative class—to which the provision of Sunday-school instruction is of use. Assuming that class to constitute three-fourths of the whole population, the number will be 13,445,705, and *one* in *six* of that number would be 2,240,950; so that there are actually in the Sunday-schools of England and Wales 167,000 more than 1 in 6; a proportion which, according to Mr. Mann, would embrace all who *can* be at school at one time between

the ages of five and twelve. It follows, according to his theory, that all who *ought to be, are* in the Sunday-schools from five to twelve years of age; and that they are even there a longer period; the excess of 167,000 scholars above the number required by the proportion, 1 in 6, showing that there must be many scholars older than twelve years. And this *full* provision for Sabbath instruction has been, from first to last, the fruit of pure and unmixed Voluntaryism.

Concurrently with this advance of Sunday-school instruction has been the progress, and that at almost the same rapid rate, of day-school education. In 1818, the number of day scholars was 674,883. If the proportion of those who belonged to the middle and upper classes be taken at 400,000—which is decidedly an under-estimate—there would then be 274,883 children of the operative classes in day-schools; and allowing one-half of the day-scholars in 1851 to be of the middle and upper classes, the number of day-scholars in 1851, of the operative classes, would be 1,072,189, showing an increase of about 290 per cent., the increase in Sunday-scholars being 404 per cent. The figures which show the progress of day-school instruction in England and Wales are thus given in the Census:—

	Day-scholars.	Population.	Proportion per cent. of Day-scholars to Population.
1818	674,883	11,642,683	17·25
1833	1,276,947	14,386,415	11·27
1851	2,144,377	17,927,607	8·36

The increase is more than 100 per cent. relatively to the population. It need not be determined here whether the proportion of 1 in 8·36 of the population found in day-schools is enough, or whether the kind and quality of the education imparted is satisfactory, or is better than in 1818 or 1833. Apart from these questions stand out the facts that the day-scholars of the operative classes have more than doubled, relatively to population, in thirty-three years; and that this growth is one of the many fruits of Voluntaryism.

The British and Foreign School Society was founded in 1808, and the National Society in 1811. Up to 1833, not one farthing was contributed by the State in any form, and yet

between 1818 and 1833, the proportion of day-scholars to population had increased from 1 in 17·25 to 1 in 11·27. From 1833 to 1839, the Government contributed 20,000*l.* per annum; from 1839 to 1841, 30,000*l.*; in 1842-3-4, 40,000*l.*; and subsequently the amount has been raised from 75,000*l.* in 1845, to 260,000*l.* in 1853. In the seventeen years from 1833 to 1850, there was expended 750,000*l.*, and that altogether in aid of the erection of schools. Against this sum, Voluntaryism has put down its TWO MILLIONS or more,* besides having found the *whole* FUND which has sustained the schools. This sum Lord John Russell has estimated at 1,100,000*l.* in 1847!! namely, local endowments, 69,337*l.*; local subscriptions, 366,823*l.*; local collections, 114,109*l.*; school pence, 413,044; other sources, 83,076; private supporters, 54,000*l.*

Let it further be remembered that none of the newer agencies for carrying on the work of popular instruction have superseded, or have been intended to supersede, those existing previous to 1818.—These continue to flourish side by side with, and auxiliary to, Mutual Instruction Societies, Reading-rooms, Mechanics' Institutions and Unions, and other kindred institutions, which may now be regarded as among the most promising and powerful means of raising the intellectual character of the people, and will eventually superinduce, on the social and industrial character of the nation, one of the highest forms of civilization the world has yet presented.

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* This sum of two millions only expresses the amount raised by Voluntaryism, so far as the religious denominations have allowed the co-operation and aid of the State in erecting school-buildings. Mr. Baines estimates that the sum contributed by the State as only ONE-SIXTEENTH of the whole cost of school-buildings within the last thirty years.

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